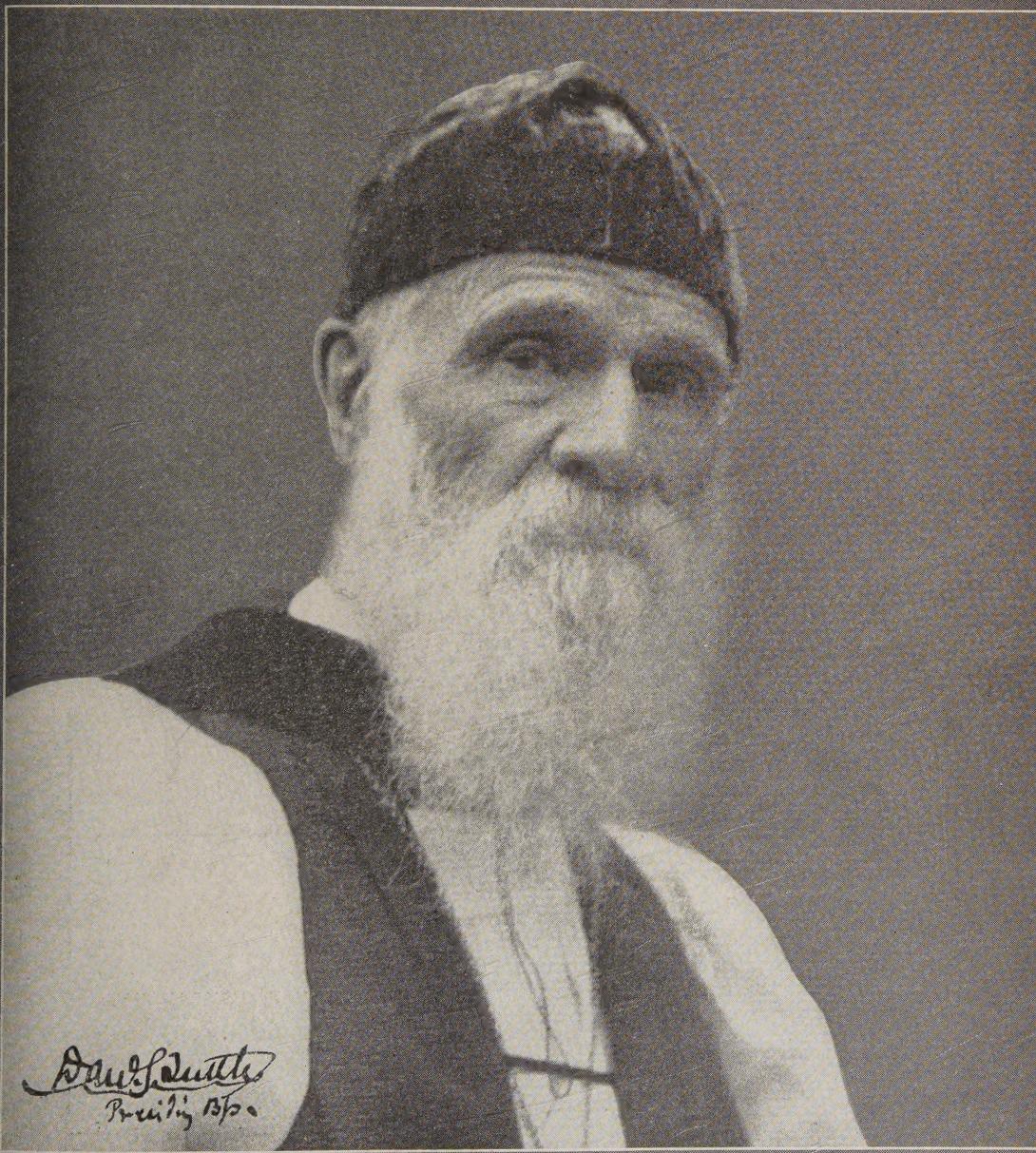


CONVENTION NUMBER

THE SPIRIT OF MISSIONS



NOVEMBER 1922

TEN CENTS

MISSIONARY DISTRICTS AND THEIR BISHOPS

I. AT HOME

ALASKA: Peter T. Rowe, D.D.
ARIZONA: Julius W. Atwood, D.D.
EASTERN OREGON: Wm. P. Remington, D.D.
HONOLULU: John D. LaMothe, D.D.
IDAHO: Frank H. Touret, D.D.
NEVADA: George C. Hunting, D.D.
NEW MEXICO: Frederick B. Howden, D.D.
NORTH DAKOTA: J. Poyntz Tyler, D.D.
NORTH TEXAS: Edward A. Temple, D.D.
OKLAHOMA: Theodore P. Thurston, D.D.
PANAMA: J. Craik Morris, D.D.
PHILIPPINE ISLANDS: Gouverneur F. Mosher, D.D.
PORTO RICO: Charles B. Colmore, D.D.
SALINA: Robert H. Mize, D.D.
SAN JOAQUIN: Louis C. Sanford, D.D.
SOUTH DAKOTA: Hugh L. Burleson, D.D.

Suffragan.

SPOKANE: Herman Page, D.D.
UTAH: Arthur W. Moulton, D.D.
WESTERN NEBRASKA: George A. Beecher, D.D.
WYOMING: Nathaniel S. Thomas, D.D.

II. ABROAD

ANKING: D. Trumbull Huntington, D.D.
BRAZIL: Lucien L. Kinsolving, D.D.
CUBA: Hiram R. Hulse, D.D.
HANKOW: Logan H. Roots, D.D.
HAITI: J. Craik Morris, D.D. (Bishop in charge).
KYOTO: H. St. George Tucker, D.D.
LIBERIA: Walter H. Overs, Ph.D.
T. Momolu Gardiner, D.D., Suffragan.
MEXICO: Henry D. Aves, D.D.
SHANGHAI: Frederick R. Graves, D.D.
TOKYO: John McKim, D.D.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate, whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: **I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society**. If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

THE Spirit of Missions

Vol. LXXXVII

NOVEMBER, 1922

No. 11

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Published monthly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,
281 Fourth Avenue, New York, N. Y.

Entered as second-class matter July 8, 1879, at the Post Office at New York, N. Y.
Under the Act of March 3, 1879.

Acceptance for mailing at special rates of postage provided for in Section 1103,
Act of October 3, 1917, authorized.

Subscription Price: \$1.00 a year in advance. Postage is prepaid in the United States and dependencies. For other countries, including Canada, 25 cents per year should be added.

Changes of Address must reach us by the 15th of the month preceding the issue desired sent to the new address. Both the old and new address should be given.

How to remit: Remittances should be made payable to **THE SPIRIT OF MISSIONS**, preferably by draft on New York, postal order or express order. Ten cents should be added to checks on local banks for collection. In accordance with a growing commercial practice, a receipt will **NOT** be sent except when request is made.

Address all communications to **THE SPIRIT OF MISSIONS**, 281 Fourth Avenue, New York, N. Y.



NOONDAY AT THE AUDITORIUM

The members of the Woman's Auxiliary, the Deputies and the Bishofs scurried outside at the noonday recess.

The Spirit of Missions

ROBERT F. GIBSON
Editor in Charge

KATHLEEN HORE
Assistant Editor

VOL. LXXXVII

November, 1922

No. 11

THE GENERAL CONVENTION OF 1922

THE General Convention in Portland will go down in history as one of the greatest councils of the Episcopal Church. I do not say that it was the very greatest council, because I have always felt that the General Convention of 1865, when the Holy Spirit triumphed in men's hearts over the passions of war and made them witnesses to their unity as brethren in Christ, was our greatest General Convention. But the Convention in Portland was characterized by a rare spirit of fellowship and of consecration to the work of advancing the Kingdom of God. Whatever was done there was done with reverence and in the spirit of unselfish service.

The most important action taken by the Convention was the endorsement of the Budget and Program for the next triennium. These plans for work were subjected to the most careful scrutiny by chosen committees of both Houses and were adopted by unanimous vote. There can be no question, therefore, of hasty or ill-considered action. We know exactly, in plain figures, what will be required to keep up the work already inaugurated and what disposition will be made of funds over and above what is needed to meet existing obligations.

The Episcopal Church, with solemn acceptance of its responsibility and privilege, has committed itself to the great task of making an adequate contribution to the spread of the Gospel at home and abroad, and we believe that our people will respond to the call that has been made upon them. The test of the Church's life, as it is the test of individual character, is the "patient continuance in well doing". We made a good beginning during the past three years. Let us pray God to kindle our zeal and deepen our sense of personal responsibility, that what has been so well begun may be carried on to a triumphant issue, remembering that the true measure of manhood and womanhood is the measure of our Vision.

Robert F. Gaylor

THE PROGRESS OF THE KINGDOM

A Missionary-hearted Convention **I**n a broad sense Portland was a missionary-hearted convention. "How can the Church best do God's will and so fulfill her mission in the world?" That question seemed to be uppermost in the minds of all. It is evident that this National Church has developed an international consciousness and glories in a World Mission. True, hours were spent in what seemed to some only meticulous discussion of the details of Prayer Book revision.

But back of all this was a desire to enable the living Church to express a living faith in worship and in work and so to win the world for the Master. The convention was at its best when participating in technically missionary occasions. On the mornings of September 11th and 15th the two Houses set aside other concerns and listened to the discussion of missionary policies and problems by bishops from the home and the foreign fields. On the evenings of September 12th and 14th stirring public meetings of a more popular character were held with vivid accounts of the progress of the Church in all parts of the world. No one who was present can forget the communion service of the women on the morning of September 7th under the leadership of the Woman's Auxiliary, when the wonderful triennial Thank Offering of \$669,000 was placed upon the altar. That same evening not only the women but the entire convention and hundreds of Portland people gathered in the auditorium for a meeting at which the women's work in the mission field was given right of way. It was a meeting made notable by Bishop Lloyd's noble tribute to Julia Chester Emery, by the fine appeals of Bishops Mikell and Moulton on behalf of the South and the West, and by Dr. Sturgis's wonderful portrayal of the needs and possibilities of human life in the Orient.

Changes in the Episcopate **S**INCE the Portland Convention there are two less missionary districts in the Church's ranks. Southern Florida after just thirty years of district life became the diocese of South Florida. The thirteen years of leadership given by Bishop Gray and the nine succeeding years of constructive service by Bishop Mann have built up a vigorous diocese that starts on its new life united and determined to play an honorable part in the ministry of the Church and the nation. The missionary district of Asheville created in 1895 became the diocese of Western North Carolina. Bishop Horner goes on as diocesan bishop and will continue his ministry of nearly a quarter of a century.

Ill health compelled the resignation of Bishop Paddock of Eastern Oregon. The House of Bishops was loath to act, but the emphatic statement of Bishop Paddock's physicians seemed to permit no alternative. To fill this vacancy the bishops called upon the Right Reverend William P. Remington, D.D., Bishop Suffragan of South Dakota. Like a good soldier Bishop Remington leaves work he loves among the white people and the Indians of his great state and takes up the hard task that an immense and sparsely settled district like Eastern Oregon imposes. Perhaps few people have realized that Bishop Paddock's service to the Church in the last fifteen years has been in a section of the country that has been rightly called "the last national frontier". No other section of the domestic mission field presents such exacting conditions or calls for more self-sacrificing devotion.

The Progress of the Kingdom

Bishop Morrison of Duluth, who recently retired from active work on account of age, presented his resignation and was succeeded by the coadjutor bishop of the diocese, the Right Reverend George G. Bennett, D.D. Although a diocesan bishop for the last fifteen years Bishop Morrison went to Duluth in 1897 as a missionary bishop, taking over among other responsibilities nearly all of the extensive and picturesque work among the Indians of Minnesota begun by Bishop Whipple. Few bishops in this country have so steadily and so bravely faced difficulty and hardship in carrying the Church's message to the people committed to their care. After ten years as a missionary district, Duluth under Bishop Morrison's leadership became a diocese.

To succeed Bishop Remington as assistant to Bishop Burleson in the vast and varied diocese of South Dakota the House of Bishops elected the Reverend William Blair Roberts, all of whose ministry has been spent in South Dakota. The Venerable H. R. Carson, Archdeacon of the Panama Canal Zone, was elected to be the first Bishop of the missionary district of Haiti. Although the district was erected in 1913 it has hitherto been cared for by calling upon the Bishop of Porto Rico or the Bishop of Panama to give Episcopal oversight. Mr. Carson's fine work in Panama, in Haiti and in Colombia as Bishop Morris's effective helper pointed to him as the one man especially qualified to deal with Haiti's problems and possibilities.

THREE years ago the Church conducted a campaign which had astonishing and enduring results. The goal, expressed in terms of money, was not reached, but the campaign was a great success, nevertheless. It was not a drive to raise a fund of money. It is necessary to remind **Our General Church Program** ourselves of this, for many had the impression that it was just that. On the contrary, it was an effort to increase permanently the regular giving of the Church for the general work of the Church and this could be accomplished only through a deepening and widening of interest in the Church's Mission. The regular giving for the general work of the Church was more than doubled, and this giving has been maintained substantially during the triennium.

It is not conceivable that the Church would be willing to sink back into the former indifference and to the former low plane of giving. It is confidently believed that the Church will desire to press forward to greater things. It was with this conviction that the General Church Program for the next triennium was prepared and was presented to General Convention; that the Joint Committee, to whom it was referred, unanimously approved it; that both Houses of Convention unanimously adopted it.

The program is a detailed statement of all the work and projects which will be carried out to the extent made possible by the offerings of the Church. It includes two parts, the Budget and the Priorities. The Budget covers the maintenance of existing work. The Priorities covers expansion and new work. There is no essential difference between these two parts of the program. The work and projects in both are of the same character. The only real difference lies in the fact that appropriations have been made for all that is included in the Budget. Appropriations for the objects in the Priorities will be made as rapidly as the offerings of the Church will justify.

The Survey in 1919 was criticized because it was indefinite. No one knew just what was covered by the total sum finally fixed by the commission of General Convention. But the Survey served its purpose as a disclosure to the Church of the needs of the world and the opportunity of the Church.

The Progress of the Kingdom

The Program is not open to the criticism made of the Survey. There has been ample time to prepare it deliberately and its most striking characteristic is its definiteness. The Church knows just what will be done as the offerings are made.

The Program has, too, the merit of being expansible. It does not include all that the Church ought to do. It includes a large advance over existing work, but it could be extended indefinitely. It represents, therefore, a minimum, not a maximum, appeal.

It is a splendid thing that the Church, through its chief governing body, has given full indorsement to the continuation of the forward movement which began in 1919. This is an official recognition of the fact that the Nation-Wide Campaign was not the expression of a temporary impulse. If the Church is to be faithful to her Master the movement cannot end until every member of the Church is awakened to a sense of stewardship and is active in prayer and work and giving for the Church's Mission.

IN horror we join our voice in the appeal to the American people that they heed the cry of our distressed Sister Churches and respond to the imperative needs of the homeless and starving Greeks and Armenians on the shores of the Aegean Sea.

Smyrna "Be thou faithful unto death, and I will give thee a crown of life," was the charge given to the Angel of the Church of Smyrna. "Faithful unto death" Polycarp, the first Bishop of Smyrna, gave his life for the Faith. "Faithful unto death" Chrysostomos, the last Bishop, was found at his post when others fled, was seized, tortured, killed, and his body dragged in triumph through the streets. One of his last messages to an English-speaking visitor—an officer of our Department of Missions—sent greetings and affectionate regard to the Episcopal Church of America. His death preceded but a few days the demolition of his beautiful city by the Turks. Thus was removed the reproach of "infidel Smyrna," the hated stronghold in which the Faith of Christ could not be quenched.

With the fall of Smyrna begins a new epoch in Turkish history. The seemingly impossible is happening. The subdued Turk is coming back. The spirit of murder and lust has reasserted itself. All men between the ages of seventeen and forty-five have been slaughtered or driven into the interior of Asia Minor. Several hundred thousand women, children and old men are homeless and starving. Immediate aid must be given. (See page 732.)

THE REVEREND REESE F. ALSOP, D.D., a member of the Board of Missions from 1897 to 1916, died at his home in New York on October 17th. To few members of the Church has it been given to render such long,

A Loss to the Church on Earth varied and effective service to the mission cause. As rector of Saint Andrew's Church, Pittsburgh, Grace Church, Philadelphia, and St. Ann's, Brooklyn, Dr.

Alsop was a steadfast champion and supporter of the Church's missionary enterprises. In 1899 he was elected general secretary of the Board of Missions as successor to the late Dr. Langford, but felt that he could not leave his parish work. Eight years later he resigned from his parish and accompanied Bishop Lloyd on his tour around the world to visit the mission stations. Thereafter, freed from parochial responsibility, Dr. Alsop gave much time to eloquent and effective speaking on behalf of the Church's Mission.



SANCTUARY OF MISSIONS

The material for this page is adapted from the Pastoral Letter set forth by the House of Bishops, at Portland, Oregon, September 18, 1922.

NOW God be praised that even yet His promise does not fail! The gates of hell can never more against His Church prevail; When human ties are slackened, and earthly Kingdoms rock And thrones and sceptres crumble like potsherds in the shock: There's that, unearthly, though on earth, that ne'er shall be o'erthrown.

Laud to the King of Martyrs for the Victory of His own!

—John Mason Neale.

*

THANKSGIVING

WE thank Thee— For a great Convention which has wonderfully revealed this American Church to its members as a national organization, with a national consciousness and a national mission.

For the thousands of men and women who have been aroused to a new sense of responsibility through the Church's call to service.

That in a fuller response to the call for service lies the hope of fuller Christian unity.

That greater things are now demanded of the Church and the individual Christian than ever before.

*

INTERCESSIONS

WE pray Thee— That we may bring to bear upon the sin, the sorrow and the suffering of man the whole power of the whole truth of God, through the corporate society into which our Lord knits the mem-

bers of His Body in fellowship and love.

That our religion may not become professionalized, having outward form without inner life.

That we may not be too easily satisfied with low ideals of the religion of Christ.

That we may make brotherhood the actual law of community life and so embody Christian thought and feeling in political and industrial relationships.

That as common servants of a common Lord we may develop a common life, and witness, sooner than we dare hope, the dawn of that day of unity for which we have prayed.

*

WE bid your prayers for Christ's Holy Catholic Church, the blessed company of all faithful people, that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity. And, as you so pray, we also cease not to give thanks for you, making mention of you in our prayers, that you may have the spirit of wisdom and revelation in the knowledge of God, that the eyes of your understanding may be enlightened, that you may know what is the hope of Christ's calling and the riches of the glory of His inheritance and the exceeding greatness of His power. We commend you to His care, as we call you to His service. May His Spirit guide you, His grace strengthen you, His peace support you, as you seek to do your part in making the kingdoms of this world the Kingdom of God and of His Christ.

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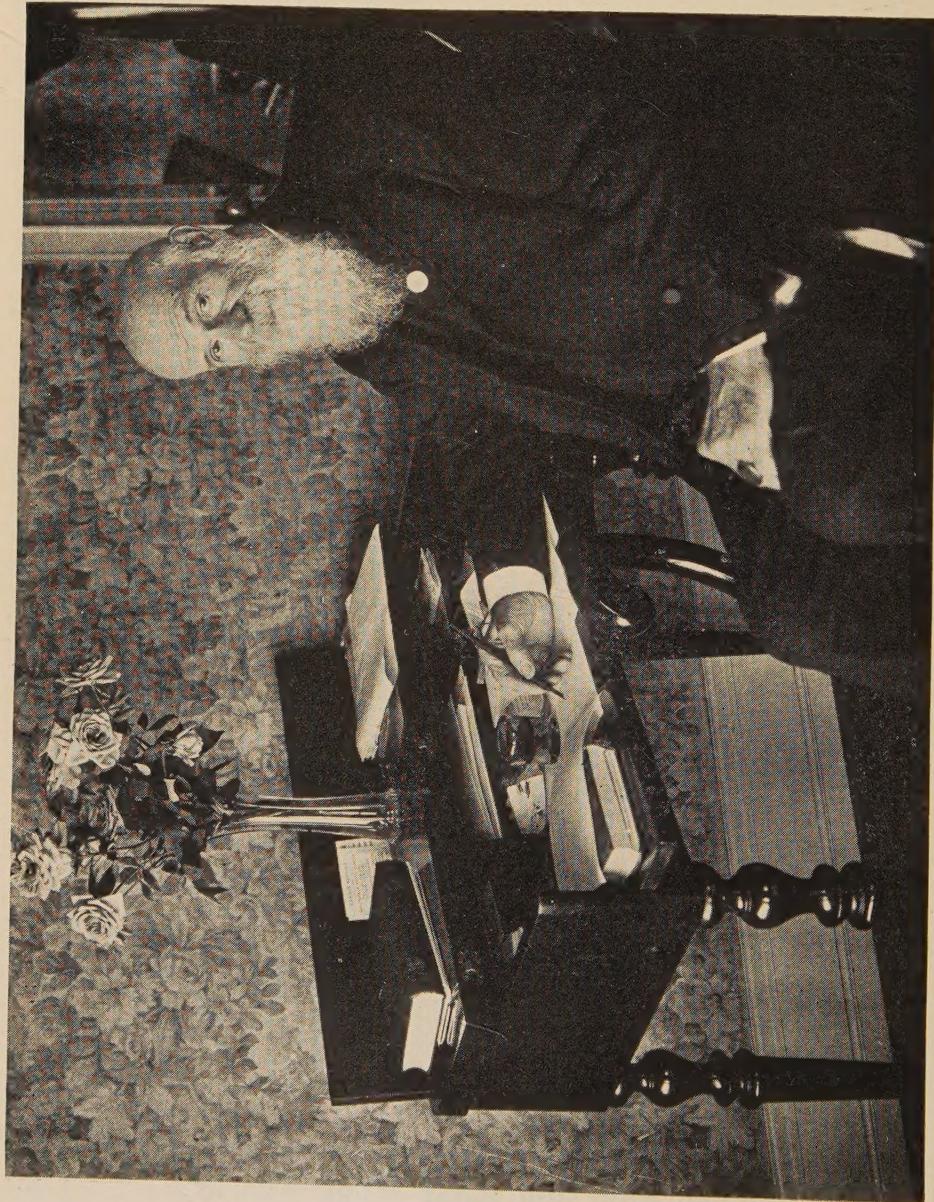
Turn You and Take Your Journey



THE HEART
OF THE
CONVENTION

Almost the last act of the House of Bishops was to adopt by a rising vote the following resolution:

In the eighty-sixth year of his age and the fifty-sixth year of his Episcopate, the venerable Presiding Bishop of the Church has been permitted, by the good favor of our God, to meet with us in the sessions of the General Convention. The members of the House of Bishops record their thanksgiving to Almighty God for that He has vouchsafed to them again the benediction of Bishop Tuttle's presence and the benefit of his counsel; and they pray God to continue His accustomed loving kindness to this His servant, unto his life's end.



THE STORY OF GENERAL CONVENTION

Portland, Oregon, September 6-23, 1922

NOW that the smoke of conflict has cleared away and the shouting and tumult have died down and the bishops and deputies, with their numerous camp followers, are returned to their accustomed places, we can take time to look back and say it was a great convention. Great not only in point of numbers, but because great issues were discussed by men of broad vision. Perhaps our opening simile was a misleading one, for a beautiful spirit of toleration prevailed in the debates, but when many men of many minds, all intensely interested in one subject, are come together, there must of necessity be a clash of opinions, and sometimes an intellectual thunderstorm serves to clear the air.

The environment was worthy of the gathering. Portland—that city of roses, with its mighty rivers, its scenic highways, its broad boulevards, beautiful parks and public buildings—Portland opened wide its gates and welcomed the stranger with true Western hospitality. Elsewhere in this issue we shall have occasion to mention some of the ways in which the convention was made to feel at home. There must have been much planning and arduous work on the part of Bishop Sumner and his committees, but so well were the wheels of the machinery oiled that it all seemed spontaneous. Hospitality was in the air. Not only from the Church folk, but from the mayor and citizens of the city and from the governor of the state the convention received a royal welcome.

The convention has grown to such large proportions that it is impossible to see it all at close range. The great

auditorium, accommodating on one floor the House of Deputies in the center hall, the House of Bishops on one side and the Woman's Auxiliary on the other, was irreverently likened to a modern three-ring circus. With such attractions as the caustic eloquence of the Bishop of Colorado at the left, the wit and wisdom of the deputies from Fond du Lac and Virginia, Massachusetts and California in the center, and the pathetic stories of Deaconess Hargreaves of the Philippines and Mrs. Wyllie of the Dominican Republic at the right, all going on simultaneously, what could one poor spectator do? It was impossible to keep an eye on all three rings at once, not to speak of what might be called the side-shows, the moving pictures shown every day by the Department of Christian Social Service, the exhibits of the Seamen's Church Institute, the Commission on Pageantry and the products of our mission schools—these and many other attractions ought to have a chapter to themselves.

The doings of the convention have been ably told from day to day in the secular press and in our Church weeklies. We purpose in this number to give only some account of the joint sessions and mass meetings in which the work of the different departments of the Council was set forth, with special emphasis on missionary matters. The October issue told of the opening service and of the mass meeting when the United Thank Offering of the women of the Church was presented. This story will begin with the first business session of the House of Deputies, September 6th,

SEPTEMBER SIXTH

Wednesday

THE CONVENTION ORGANIZES

For the second time the House of Deputies elected the Reverend Alexander Mann, D.D., as its chairman. In acknowledging his election Dr. Mann, who received a prolonged ovation, said: "For the second time you have done me the unprecedented honor of electing me by a unanimous vote and I cannot and shall not try to tell you what this means to me. . . . For the second time in the one hundred and thirty-odd years of its existence this convention meets on the Pacific Coast, and it is pleasant to remind ourselves that we meet not only at the cordial invitation of the bishop, clergy and Church people of the diocese, but we meet here also by the cordial invitation of the governor of the commonwealth and the mayor of this beautiful and hospitable city. This convention meets on the shores of this great ocean, destined, as most of us believe, to be the scene of the greatest and most stirring events of the coming century, in the happy confidence that we have the good-will and interest not only of the people of our own communion, but of all the Christian people of this great state and of all the neighboring states on the Pacific Coast. . . . I believe that we can see in the conditions of the time a supreme challenge to the Christian Church. The great forces that govern the world today are spiritual, not material. It is fear and jealousy and hatred that are holding apart the nations of the world today and the same forces are dividing American life into hostile camps. The supreme remedy is not force, not even law, but

a new spirit. That is the teaching of the Gospel of Jesus Christ. So I bid you welcome in that spirit to the task of making this Church more united, more loyal, more enthusiastic about the great work which confronts it. . . . We are gathered, I trust, as a band of loyal brothers to take counsel for the setting forth of the Gospel of Christ, to take such measures as we can best devise for the honor and welfare and growth of the great Communion we all love."

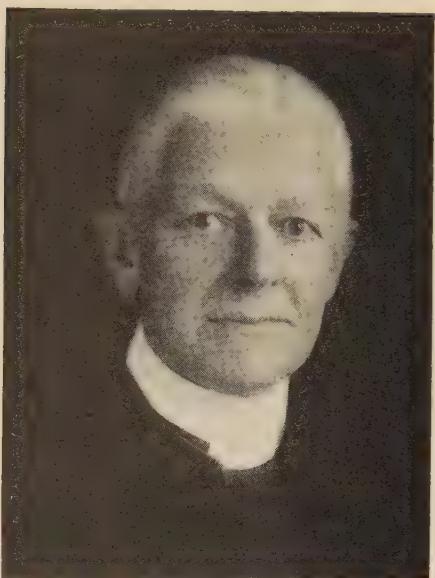
Amid great applause the Reverend Henry Anstice, D.D., was again nominated for secretary. The election would have been unanimous, as it had been at every convention since 1904, but Dr. Anstice told the House that, as he had been privileged to render forty-five years of secretarial service and was now in his eighty-first year (at which a murmur of surprise ran through the seats), he felt that he must decline re-election. With much reluctance this decision was accepted and a committee, consisting of the Reverend Drs. Stewart and Stires, Messrs. Burton Mansfield and Frederick C. Morehouse, together with the chairman, Dr. Mann, was asked to draw up a suitable memorial, which was adopted by a rising vote as follows:

The House of Clerical and Lay Deputies in accepting the resignation of the Reverend Henry Anstice, D.D., as secretary of the House, desires to place upon record its great appreciation of the faithful and efficient service which Dr. Anstice has rendered.

As assistant secretary, or secretary, of the House, Dr. Anstice's service extends over the long period of forty-five years, and the large knowledge of the affairs of the General Convention consequent upon such a term of service has been of the greatest value to



DR. ANSTICE



DR. PARDEE



the other officers, and to the members of the House.

We bow to his decision to retire from the office of secretary, though we cannot accept the reason on which that decision has been based. Four-score years have not limited his efficiency, nor diminished his powers.

In recognition and appreciation of all that Dr. Anstice's efficient service has meant to this House, and with gratitude to God that he has been enabled to perform his duties for so long a time, we offer the following resolutions:

Resolved, That this minute be spread upon the records of this House.

Resolved further, That Dr. Anstice be given the privilege of a seat upon the platform during the sessions of the House.

The Reverend Carroll M. Davis, domestic secretary of the Department of Missions of the National Council, was elected as the successor of Dr. Anstice, with the Reverend Franklin J. Clark, secretary of the Council, as first assistant. The Reverend James G. Glass became second assistant secretary and Miss Helen J. Smith was appointed third assistant, it being the first time that a woman has filled this

position. At the same time the House of Bishops organized by electing the Right Reverend W. Cabell Brown, D.D., as chairman, and the Reverend Dr. Charles L. Pardee, the head of the Church Building Fund Commission, as secretary.

Before settling down to business the House of Deputies had the pleasure of welcoming as its guests the Right Reverend A. U. De Pencier, Bishop of New Westminster and Caribou, and the Right Reverend A. J. Doull, D.D., Bishop of Kootenay, both of the Canadian Church. In addressing the House both urged a closer union of the nations. "By our common bereavement and suffering in the great war," said Bishop de Pencier, "surely we will use every possible means in our power to prevent a recurrence of that catastrophe. Lloyd George, who is a man who weighs his words, said recently that the peace of the world depended upon the cultivation within the nations of that Christian spirit which has the desire for peace as its basis."

SEPTEMBER EIGHTH

Friday

THE FIRST JOINT SESSION

The first joint session of the two Houses was held to hear the report of the president and to consider the proposed Program of the National Council for the next Triennium. After presenting his report Bishop Gailor called attention to some of the salient features:

"We have not, of course, been able absolutely and perfectly to coördinate all our departments in their work, but I want to pay this tribute to the intelligence and zeal and consecration of the men who have done the work, especially to all the Executive Secretaries in the Church Missions House, and to our splendid and devoted treas-

urer and vice-president, Mr. Franklin.

"Of course the Department of Missions occupies the first place in our consideration. It is a splendid thing to think that during the past two years and a half we have sent out 215 of our Church people as missionary workers. The total of contributions and appropriations in the Department of Missions for the last year was \$2,279,288.31, nearly twice as much as ever before. We received \$288,180.80 last year from the Sunday School Lenten Offering. When every man's heart is full of gratitude to the women of the Church for the splendid service they have rendered, it is unnecessary for me to repeat our recognition of the superb work of the Woman's Auxiliary.

"Just a word in conclusion. My brethren, you and I know that in this time of unrest and revolution, when men's hearts are failing them for fear, when the shadow of prejudice and suspicion and distrust lies heavy upon the world, when sinister centrifugal forces are threatening the very stability of this Republic, what the world needs is not a new Gospel but a new loyalty and consecration to the old Gospel of Jesus Christ. You cannot cure smallpox with cologne water, and all your efforts to improve men's characters by changing their environment, to give them ideals by altering their physical condition, will fail unless they are accompanied by individual acceptance on the part of men and women of truer and higher and nobler ideals of human life. Right across the path of all our most earnest efforts to bring about the realization of



LEWIS B. FRANKLIN



IN THE HOUSE OF BISHOPS: BISHOP BROWN OF VIRGINIA CHAIRMAN

the brotherhood of mankind cuts the ugly chasm of human sin, and the only bridge that can span that chasm is the Cross of Jesus Christ. . . .

As Saint Paul said, the whole creation is waiting for the manifestation of the sons of God, and whenever the sons of God shall have courage and faith to come out and behave as if they *were* the sons of God, then shall the Kingdom of God come and the glory and knowledge of God cover the earth as the waters cover the sea!"

The program in detail for the next Triennium was presented by the treasurer, Mr. Lewis B. Franklin. This is a book of some hundred and fifteen pages, prepared by Mr. Franklin, in consultation with the bishops and the secretaries of the various departments of the Council, and if Carlyle's definition of genius as an infinite capacity for taking pains be true, it is a work

of genius. It is divided into two parts, the budget, dealing with work already undertaken, and the priorities, advance work which should be done if the Church is to continue to be a living force in the community. The budget calls for an appropriation of \$12,600,000 for the Triennium; the priorities, for \$8,399,071, making a total of \$20,999,971 for the three years, divided as follows: 1923, \$5,998,232; 1924, \$7,002,663; 1925, \$7,998,176.

After presenting the program Mr. Franklin answered many questions as to the method of its preparation. The magnitude of the task, and the completeness with which it had been done, drew forth many expressions of appreciation from the deputies, after which some of the various phases of the work called for by the program were set forth by representative speakers:



SOME OF THE BISHOPS IN THE PROCESSION AT THE OPENING SERVICE

The Story of General Convention

Bishop Burleson of South Dakota, for the Continental Domestic Field: This program, which is presented to you here, does not represent merely individual opinions of the separate missionary bishops, it is the opinion of those bishops meeting for two days and discussing, with one another and before a representative of the Council, before Dr. Wood, the executive secretary of the Department of Missions, and before Dean Davis, the domestic secretary, the individual needs of the separate missionary districts. It is, then, the result of conference and co-operation. Our former leader, Bishop Lloyd, three years ago urged this definite missionary policy in the Church. So the bishops are making it their task to know each others' opportunities and needs. And we are voting separately and together upon those things which are brought before you today.

We missionary bishops desire to express our great satisfaction with the administration of the National Council through the three years we have been operating together, and to pledge our allegiance to it for the three years to come, and to express the hope that we may be privileged to assist that body in whatever ways it may find us useful.

Bishop Tucker of Koyoto, for the Foreign Field: Our purpose in the foreign field is to build up a native Church in order that through it the Gospel may be carried to the great masses of population. In China and Japan the work of organizing a native Church has already proceeded to a large extent. In Japan, next year, we shall organize two new independent self-supporting Japanese dioceses which will elect their own Japanese bishops.

The key to successful work is the creation of a native ministry which shall take the place of the foreign missionaries. For this purpose it is



BISHOP TUCKER OF KYOTO

necessary to establish educational institutions. It is due to these more than anything else that we have been able to do away with the prejudice which existed against Christianity and supply the Chinese and Japanese churches with a splendid body of ministerial and lay helpers.

And then there is our philanthropic work. I have heard it said from one end of Japan to the other that it is institutions like Saint Luke's Hospital, Tokyo, which have been most potent in opening the eyes of the Japanese to the real meaning of Christianity.

Bishop Brent, for Church Colleges: I have been asked to answer the question: "Why should Church colleges have a place on the Church program?" America does not realize that religion holds the first place in any true education of youth. Education without religion is a house without foundation and an accompaniment without a song, knowledge without a soul. Science has almost destroyed its creators and left us on the edge of ruin. Christian colleges should have a place on the Church's program because they are trying to put a right

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accent on religion in its relation to knowledge. Next to evangelism, education is the most important business of the Church.

Again, why should Church colleges be on the program? Because Church colleges, if left to themselves, have ceased to be Church colleges. Out of twenty-seven, including Columbia University, left to their own devices, five remain, the balance having died or become secularized. Where does the fault lie, with the colleges or the Church? The fault lies more with the Church than with her neglected children.

Bishop T. I. Reese, for the Church at State Universities: In our state universities there are some 300,000 young men and women from all parts of the country, about 30,000 of whom have definitely said they are related to our own Church. Has the Church any responsibility to these young people? They are gathered together from

all parts of the country. The Christian experience of the ages of which the Church is the trustee is the birthright of these young people. They come into these universities with the desire for knowledge. They come in contact with scientific knowledge and the problems that go with it. If they are not able to obtain their birthright in a reasonable way they will be lost to the best expression of Christian citizenship. If it be that the Federal Government feels its responsibility in co-operating with the State in secular education, shall not the Church co-operate in religious education? It means the opportunity of the Church to bring before those with whom she comes in contact Christian ideals and Christian standards, so that it is really recruiting for American citizenship. The Church should do her share in the development of leaders in an order "whose builder and maker is God."

Bishop I. P. Johnson, for the Preaching Mission: The Church is the only organization that does not exist for the benefit of its own members. It is the Body of Christ. "I came not to be ministered unto, but to minister." That combination of Christian people which you call a parish does not exist for the good of prominent rectors or complacent vestries, but for the least of these our brethren. Not until the Episcopal Church gets out of that self-satisfied, smug conception of the Church of the Nazarene, as a club for respectable people, into the conception that as Christians we are pledged to aggressive warfare and obedience to the Master, will She fulfill her Mission.

What is that obedience? "If ye love me, keep my commandments." What are they? "Repent ye," "Do this" and "Go ye." And if you are not doing these things you are not doing the work of a soldier that you promised to do. What we need to-



BISHOP REESE OF SOUTHERN OHIO



PART OF THE PROCESSION AT THE OPENING SERVICE

day is repentance, to "do this," not in uncertainty, but with the authority of the Lord Jesus.

And "Go ye." I remember on the way to the Cincinnati convention talking to a leading business man, who said: "I don't believe in missions!" "Well," I said, "did it ever occur to you that it is none of your business whether you believe in missions or not?" He was an apoplectic-looking man and I hastened to add: "Don't get angry. You are the head of a great business. Supposing you called in your sixty clerks and told them that you were going to open a branch office in South Africa, and one of the junior clerks said: 'Mr. Jones, I don't believe in opening a branch house in South Africa.'" I told him I would have hated to be there and heard his language. I said: "That junior clerk is immensely more important in your eyes than you are in the sight of Almighty God."

I am one who believes that this Church has a definite mission in a

hazy world. Are we doing what the Lord Jesus told us to do? No. We have cross sections in the Church that no other religious body has. We have sixty-nine dioceses that are independent regiments. Every diocese has parishes which are independent companies. The Nation-Wide Campaign is trying to fuse these regiments into an army with a united purpose. God bless them!

We need to be converted and we need it badly. The Nation-Wide Preaching Commission is simply an instrument created for the purpose of assembling those who desire to promote aggressive action—and I tell you right here frankly that the greatest difficulty today in the Church is the people who do not believe in what the Church was created for, but who are engaged in that very questionable practice of profiteering on the Lord, getting out of religion all the respectability and social promotion possible and not doing the work of the Lord among those to whom He sent us.

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JOHN STEWART BRYAN

Mr. John S. Bryan, for the Work of the Council in General: Three years ago today you stood on the Mount of Transfiguration. You saw yourselves united and marching to the very gates of God. And now you come together to wonder if it is a success. Never discuss the means by which you have made a discovery! Why, Columbus discovered America with that little cockleshell of his just as well as if he had come over in the *Majestic*. He came for gold and he carried no gold home with him, but something immensely greater than gold—the hope of a New World!

Look at what we have done in our Church. We have made a revolutionary discovery. It is not perfect, but it is working. What do you believe Moses said to the Jews after they had crossed the Red Sea, when they said: "How about our inventory? It is not correct. We left some of our pans behind; my mother-in-law hasn't got her coat." Don't you believe Moses said: "True, it wasn't correct; true,

we hurried away; true, we started too soon, but you had your choice of starting then or waiting for another Moses!" We have broken away forever from that old diocesan individualism; we have pulled up stakes and left parochial selfishness and egotism. The Church has packed its tents and is on the march and anybody with any faith can see the far shining goal, the gate of heaven itself.

MASS MEETING

Department of Christian Social Service

THIS meeting attracted a large audience. Bishop Lines presided and in introducing the speakers said: "I am glad to welcome so many at this meeting. Having already addressed a congregation for over an hour in this place (an allusion to the sermon at the opening of the convention) it has not been thought best to turn me loose tonight."

Miss Mary Van Kleeck, the first speaker, the director of industrial studies in the Russell Sage Foundation, New York, began by picturing our Lord's triumphal approach to Jerusalem, when, as He drew near the city He wept over it, saying, "If thou hadst known in this day the things which belong to peace! but now they are hid from thine eyes." "What are the things which belong to peace? Have we, too, been willing merely to honor our Lord on His journey to Jerusalem without trying to discover what changes would come about in the life of our communities if those things which He taught were truly a part of our lives?" Miss Van Kleeck's answers to these questions held the attention of the audience for half an hour. Her address, with others, has been printed in full and may be obtained from the Department of Christian Social Service, 281 Fourth avenue, New York.



ALONG THE COLUMBIA HIGHWAY

SEPTEMBER NINTH

Saturday

MANY took advantage of the fact that, being Saturday, there was no session of either House, to take the ride up the Columbia Highway with its succession of lovely vistas and its waterfalls, finest of all the latter being the Multnomah. The old Indian chief would have been honored if he could have known how his name was to be perpetuated. There was no lack of other beautiful rides Columbia Park on the heights with its famous statue of Sacajawea, the Indian girl who piloted the Lewis and Clark expedition to Oregon, erect against her background of pines, pointing out over the city with its myriad roofs glistening far below, Mount Tabor with its outlook on five

snow-capped mountains and many other beauty spots beckoned alluringly, and the automobile service generously provided by the diocese made it possible for all to go.

In the evening the diocese of Oregon gave a reception to the bishops, deputies, members of the Woman's Auxiliary and visitors at the Multnomah Hotel. The spacious lobbies and corridors of the hotel were filled with those waiting for an opportunity to get into the ball room, where Bishop and Mrs. Sumner and the heads of the various reception committees stood in line to greet them. For fully three hours a steady stream of guests passed by, glad of the opportunity to shake their hosts by the hand.



BISHOP ROWE AFTER THE BIRTHDAY THANK OFFERING WAS
PRESENTED

Bishop Rowe's little son Paul is holding a model of the old Pelican made by a boy in Calvary Sunday School, Utica, N. Y., and used by that school to collect its offering for the engine of the new Pelican

SEPTEMBER TENTH

Sunday

ALL the pulpits in Portland and vicinity were filled by the visiting bishops and clergy on this day. Many of the churches were unable to accommodate all who came and impromptu overflow services were conducted. At the Pro-Cathedral, where Bishop Anderson was the preacher, such a service was held on the green at the side of the church, with Bishop Howden in the so-called pulpit and Mr. Lewis B. Franklin, treasurer of the National Council, taking up the collection in his hat! About twelve hundred people crowded into Trinity Church to hear Bishop Tuttle, who spoke with amazing vigor. Following the service he baptized a little girl for whose mother he had performed the same rite in Salt Lake City when he was Bishop of Utah, thirty-five years ago.

THE BIRTHDAY THANK OFFERING

In the afternoon at a mass meeting in the auditorium, the Birthday Thank Offering of the Church School Service League was presented to Bishop Rowe. Bishop Tuttle presided and told the children how, twenty-five years ago, he went up into northern Michigan and found there a young clergyman who wasn't content to do the work in his own parish but who went into all the country round about doing missionary work. "I laid it up in my head and when in the next convention they were talking about a bishop for Alaska and they said, 'There are icebergs in Alaska, there are bears and walruses there. Whom in the world will we get to go to Alaska?' I said 'Send Peter Trimble

Rowe. He will take care of the bears and walruses in Alaska!' And he has been Bishop of Alaska ever since. He has been going along the rivers in summer in his boat, the *Pelican*, and it is worn out, and now you are making him a present so that he can buy a new one. I am happy and glad that after twenty-five years I can be here on this occasion to shake hands with Bishop Rowe."

Then Bishop Rowe told the children how the old *Pelican* had broken down after Archdeacon Stuck died, and how he, with the help of two Indian boys, had built a new *Pelican* at Nenana last spring. Then he carried his little hearers with him on his travels up and down the Yukon, the Koyukuk and the Tanana in his new boat last summer. Their dreams that night must have been a kaleidoscope of Indian camps, babies, bears, salmon, dogs, food cached in trees and the midnight sun.

One story that was almost too sad for young ears was of a family of five children whom he found all alone in a cabin far from any other habitation. "The father had been away for some time and one day the mother came in from her traps and fell dead on the floor of the cabin. When the children woke in the morning they saw their mother lying there. The oldest was a boy of nine. He realized that his mother was dead and he had sense enough to cook oatmeal for the younger ones. For six days these children were alone. I found them there and took them in the *Pelican* five hundred miles up to our school at Anvik, where they are today. That is what we are called upon to do and

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that is the kind of work the *Pelican* is doing."

During the singing of *Christ for the world we sing!* the offering was collected and amounted to \$7,600!

MASS MEETING, NATION-WIDE CAMPAIGN

The evening was devoted to a mass meeting in the interest of the Nation-Wide Campaign. Bishop Reese, of Georgia, the chairman, defined the object of the Nation-Wide Campaign as the spread of God's Kingdom all over the world. "Its purpose is to put before the careless, the indifferent, the self-indulgent, the supreme obligation of the great Mission of God's Church and to win their allegiance, the consecration of themselves and their substance. You say that that means money. Well it *must* mean money. Money after all is only the expression of something better. The money we give is a measure of our interest and loyalty and devotion. The Nation-Wide Campaign is no flash in the pan. It is the deep consecration of men's souls to the great Mission of the Church.

Judge Parker, of Brookline, Massachusetts, who spoke for the laity, said that there never should have been the necessity for a Nation-Wide Campaign, but we required a spiritual revival. "As you know it has been eminently successful. You know the great increase of workers all over the countries, of missionaries sent out, and there has been a great increase of the knowledge of the Church's work. If nothing else justified it this program and Mr. Franklin's explanation of it would."

The Reverend George Craig Stewart, of Evanston, Illinois, followed in a characteristic speech, in which pathos and humor followed closely at each other's heels:

"When I was in France the first question men asked when they were

brought in wounded was not 'Will I live?' 'Will I see again?' but 'Did we take our objective?' What is the objective of the Nation-Wide Campaign? It is to bring Jesus into human lives, because we know that if He but come into control of an individual or a society all other things will be added. The first claim this campaign makes is that it is loyal and true to Jesus Christ. And the next thing is that it has brought into the Church a wonderful new spirit of brotherhood.

"A new spirit, too, has come into our parishes. A man in Chicago has made the proposal that we shall adopt a minimum basis of ten cents a week from each person in the Church to maintain our great work throughout the world. I am opposed to it. Ten cents a week for a minimum? Oh, no! When I was a young man an old rector told me a story. It was the time when women wore hobble skirts. A couple came to him to be married and the woman's skirts were so hobbled that she could scarcely move. When the proper time came the minister whispered to her to kneel. She said, 'I can't, it's a physical impossibility.' He said, 'Madam, it's a spiritual necessity. Here's where the material has to give way to the spiritual—and the material gave way! In the Nation-Wide Campaign the material has to give way to the spiritual.'

Bishop Wise closed the meeting with an impassioned appeal for the children of the Church. "Think," he said, "of the twenty-eight millions of children who are growing up in America who never hear the name of God except in blasphemy or ribaldry. What kind of fabric are they going to build into America? If you are ever going to meet the problem of the nation you will never do it with Episcopalian methods. It is going to take a Catholic Church, a national vision, and that is the glory of the Nation-Wide Campaign."



SOME MORE OF THE BISHOPS IN THE OPENING PROCESSION

SEPTEMBER ELEVENTH

Monday

JOINT SESSION

THREE mass meetings, a joint session of the two Houses and numerous study classes, conferences, afternoon teas and dinners, made a good full day on Monday. The serious business of the day was the Joint Session of the two Houses in the morning, when conditions in the Orient, in Latin America and in Liberia were described. Our statesmen-bishops of China and Japan talked frankly of their problems. Their interpretation of the mind of the Orient to Americans would alone have justified the time spent in these joint sessions—if such justification were

necessary. We wish it were possible to give their addresses in full:

Bishop Graves for China: A bishop from the foreign field coming here into the midst of all the machinery of the Church feels, I fancy, very much like some poor old Indian who has been brought to Washington to see the Great Father and has been shaken by the hand of the president and is then turned over to the agents. Because what we have to tell you is so entirely alien to the work you are doing that one feels incompetent to put the matter to you as it ought to be put, or to be sure that you will understand the great questions of policy and duty



THE PROCESSION HEADED BY THE CHOIR ENTERING THE AUDITORIUM

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that are before this Church in the Far East.

You get the news about the New Republic. What you don't see is the chaos and the confusion and the blood and the famine and the daily sufferings of the people. Why is it that a people with all the ability of the Chinese cannot abide in peace and quiet? Because of the lack of honest men. The troubles in China would cease today if the leaders of the different parties could keep their hands from picking and stealing. That is the plain and simple truth. If they had honest politicians the people would have liberty and the right to their land, which they don't possess today. What is our policy in the face of that? It is perfectly plain that our policy is not to support the Monarchy or the Republic. The only thing we are after is a government that will give those people the right to live. There does exist, both in the state and in the army, a small body of Christian men who are determined to have a better state of things brought about. They are so small you don't see much of them, but they exist. You have heard of the famous division where there are nine thousand Christian soldiers and where the general himself preaches and teaches the Christian faith.

There is another thing that must be taken into account, that is the national spirit. It is China for the Chinese. In the Chinese Church the people anticipated the national feeling when we founded the Chung Hua Sheng Kung Hui in 1912. We gave the Chinese, before there was any national spirit to speak of, all they could possibly ask in their own Church. They sit in perfect equality with us in the Synod, and they form two-thirds of the membership.

Our opportunity in China is not going to last forever. We have got to put more money into our medical and our educational work. Chinese

doctors are taking the places of the old practitioners and the medical missionary is the standard for them. Before the Government can get a proper educational system we have twenty-five years to strengthen the work we have. If we don't do it now, we won't be able to do it at all. You will have to do as you did in Japan, see the opportunity go by and then try to catch up. Don't be afraid to talk in big figures.

Last of all we have got to put more energy into the work of spreading the Gospel. That is the one solid thing that does not change in the terrible condition that exists today in China. You remember the French used to say, "We will beat them if the civilians hold out." That is what I say to you. We haven't a doubt that the Gospel of Christ in China is going to win. The question is, are you going to be behind it? Are you going to hold out?

Bishop McKim for Japan: An American friend who visited Japan last year expressed his disappointment at the many changes that had taken place. Speaking to a company of the leading men of the country he said, "Your old altruism has vanished. . . . Your chief ambition seems to be to get rich, to have powerful armies and navies, to be aggressive and dominant." One of the Japanese—a member of the House of Peers and a graduate of Harvard—replied, "It is true, we do wish to be rich and powerful, but it is not for aggression but for defense. And who taught us the value of armies and the need of power? The Americans. Commodore Perry came to Japan as commander of four of the largest war ships of the American navy and he made demands upon us which we were too weak to reject." America is responsible for the many radical changes in the political, economic and social life of Japan, and so she ought to be responsible for the

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BISHOP HULSE OF CUBA

corrective to the condition consequent upon such changes.

You will remember that Christianity was a proscribed religion until 1889, when the Emperor granted religious liberty. . . . In 1887, when the missions of the Church of England united with ourselves in organizing the Nippon Sei Ko Kwai (the Holy Catholic Church in Japan) there were less than 500 communicants, but three Japanese deacons and not one self-supporting church. And yet they agreed to organize a constitutional Church years before the people had a constitutional government. And they had the supreme audacity to organize not only a Church but a Missionary Society—a notable adventure for God. They believe in missions! That missionary society has today two Japanese priests and one Japanese woman working on the island of Formosa, and the whole support comes from the Japanese missionary society and not one penny from England or America. The feeble infant of 1887 has arrived at robust young manhood and the thirty-sixth anniversary of its birth

and the fiftieth anniversary of the coming of missionaries to Tokyo and Osaka will be celebrated next year, we believe, by the consecration of two Japanese bishops for Tokyo and Osaka. Their entire support is guaranteed by their proposed dioceses. They will be territorially small dioceses, confined to the cities whose names they bear, but Tokyo has a population of two and a quarter millions and Osaka one of one million eight hundred thousand.

The people want to see Christianity in action. They say, "Show us your faith by your works." They flock to our hospitals as the people of old did to our Lord to see the miracles He did. Such institutions inspire questions. They say, "Why is it that you foreign people are so sympathetic and ready to help us?" They come as the Greeks of old to the disciples of our Lord saying, "Sirs, we would see Jesus," and the opportunity is given to us to tell them of the great physician of souls. The Emperor has recognized the great good done by Saint Luke's Tokyo, by a gift of fifty thousand *yen*. The council of the ward in Tokyo in which Saint Paul's Middle School is located is trying to raise an endowment for that school. I have been told that the Japanese Department of Education is about to make an annual grant of 25,000 *yen* to Saint Paul's University for its running expenses. . . . We need your sympathy, we need your prayers, that the Land of the Rising Sun may become the Kingdom of Him who is the Sun of Righteousness!

The special problems of Latin-America were told by the Bishop of Cuba with equal frankness and clarity:

Bishop Hulse for Latin-America: Latin America is a land of the most marked contrasts, both physical and spiritual. The greatest wealth and



STREET IN MONROVIA, THE CAPITAL OF LIBERIA

the direst poverty are side by side. We read of the revolutions that are going on in Latin-America, of the political corruption, of business instability, of labor troubles, but that is only one side of the shield. On the other side are the thousands of happy families, the splendid family loyalty, the affection for the children, the distinguished authors, the great statesmen and lawyers. The greatest authority on international law today is the representative from Cuba in the League of Nations, the next greatest is one of the statesmen from the Argentine Republic. They are trying the tremendous experiment of democracy, but they have not the same experience back of them that we have. Especially they have not back of them that steady and sobering experience of religion that we have. The religious forces of Latin-America are inadequate to keeping Latin-America Christian and to applying the truths of Christianity to life for three reasons.

First: Historic. There were two kinds of people who came from Spain — those who were led by the greed of gold and the love of adventure and the lust of blood, and the soldiers of the Cross, the monks who came out

and converted the Indians, who established Christianity and who manifested the utmost devotion as they went into the wilderness. But they left no descendants. The ruling element of Latin-America today is composed of the descendants of the *conquistadores*. The priesthood of the Roman Church is in the main made up of men who come from Spain, where they have received an education fine in many respects but which entirely misfits them for secular life.

The second reason for the inadequacy of the religious forces of Latin-America is summed up in the word "Inquisition," which lasted for over three hundred years and came to an end one hundred years ago. That religious appeal was not based on reason, or on appeal to the conscience, but on fear, and the result is that the people have been driven away from religion.

The third reason for the inadequacy of religion in Latin-America is that religious leaders have been too prone to incorporate with Christianity heathen elements, and when the force of Christianity based on law was withdrawn and Christian belief largely disappeared, the heathen elements remained.

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Christianity has a wonderful opportunity to take this fluid mass of humanity and print on it the image and superscription of the Christ to Whom they belong. They are our own brothers. They are right at our own doors. They are trying the same experiment of democracy that we are trying, and the only way in which democracy can work is by the application of Christian principles.

The last speaker, Bishop Overs, said that the world war had made a new map for Africa. Five European nations today control that continent. He saw a gathering cloud of danger in the fact that one of those nations is conscripting the natives to build up a great military machine against another war.

Bishop Overs for Liberia: The only part of the great continent which has been given to us for missionary purposes is Liberia. The population is divided into three parts: there are 10,000 descendants of the original American Negroes who colonized Liberia; there are 14,000 educated natives from the tribes living in the civilized part of the coast; there are about 1,500,000 divided among some forty tribes in the interior of Liberia. These latter the American Church has barely touched.

Liberia is the oldest mission field of the Church, and what have we to show? I have just come back from the district where under great difficulties I have visited every mission station. I found there ninety parishes and missions with thirty-three native clergy and 9,070 baptized members, making our Church the greatest religious force in the country. There are also eighty-one schools with one hundred and three teachers, making our Church the greatest educational force in the country. There is one thing I am tremendously proud of and that is that in Liberia we generate our own force, we create our own

power. Nearly every one of our clergy and all of our teachers were educated in Liberia and they are the finest lot of men and women that you can find on the West Coast of Africa. They are fine scholars. The president of the republic and the attorney-general are vestrymen in our Church. The judge of the supreme court is a Churchman. But there is one side of education we have neglected, the practical side. We must add three things — industry, agriculture and medicine. We have had the joy this year of opening the first industrial school in Liberia, teaching carpentry, printing, and everything else that is taught in an up-to-date industrial school.

In a country where there are nearly 2,000,000 people and only eight doctors—two white and six colored—you will see the need for medical work. We have begun to build a small hospital in Cape Palmas. I hope we may have soon an up-to-date surgeon and specialist in tropical diseases who will train up doctors for their own people.

The conditions that followed the world war have made a new map for Africa. Africa today is governed and controlled by five European nations. Commercially Africa is a great treasure house, but so many people fail to understand that the greatest treasure in Africa is the natives. No man who doesn't realize this ought to assume leadership in the great continent.

I want to open three stations in the interior every year if you will give me \$24,000 to do it with. If you will give that in ten years I will evangelize Liberia and give all the tribes in that interior an opportunity to hear the Gospel of Jesus Christ. Africa is the land that gave birth to the lawgiver, Moses, and that gave birth to the life-giver, Jesus. It was an African who in the darkest moment of the life of Jesus Christ took up the Cross and bore it. The Cross of Christ is the hope of the African people.

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MASS MEETING, DEPARTMENT OF PUBLICITY

THERE were three mass meetings held on the evening of Monday: one by the Girls' Friendly Society in the Unitarian Church at Broadway and Yamhill Street, a second in the interest of the Old Catholic and Eastern Orthodox Churches at Saint David's Church, and the third by the Department of Publicity in the auditorium. Bishop Beecher, of Western Nebraska, presided at the last-named and paid a tribute to the fine work of the executive secretary.

The Reverend Robert F. Gibson outlined the situation which confronted the officers when the Publicity Department was organized and the way in which it had been met. The problem was a complicated one. Internal propaganda was badly needed. At least three-quarters of our Church families never see a Church paper except by accident, and that is why *The Church at Work* was started. Its circulation has grown steadily until the edition just printed —by request only—was one of 560,000.

“ . . . It has fallen to our very pleasant lot, among other things, to publish **THE SPIRIT OF MISSIONS**. We are told by those who do not belong to this Church that it is the best missionary magazine published and it costs only one dollar a year. And yet we have only 26,000 actual paid subscriptions for the best missionary magazine in America! This is hard to understand. I think it is because the members of the Church have not had forced upon them the fact that the Mission of the Church is the first duty of the Church. We have been accustomed to speak of three kinds of Church work, Missions, Religious Education and Social Service. It seems to me that is the same thing as



BISHOP BEECHER, THE REVEREND EDWARD C. CHORLEY AND THE REVEREND ROBERT F. GIBSON

saying that a man is selling fruit and apples and oranges. How much clearer it would be if we could just form the habit of talking about the three forms of missionary work, evangelism, education and social service!” In conclusion Mr. Gibson spoke of the liberal manner in which the Portland newspapers had given space to the Convention. “We are especially hopeful that the extensive publicity we are getting will win you who have come to this Convention to the belief that it is entirely possible to tell the doings of the Church without sensationalism and with entire veracity and so win for the department respect and support.”

The Reverend Edward C. Chorley briefly sketched the development of the Department from a local publicity committee at the Convention of 1913 to the present time and gave some interesting facts which are not generally known. The News Bureau



TWO GUESTS OF THE CONVENTION

(Left) *The Most Reverend Gerassimos Messara, Archbishop of Beirut, Syria, official representative of the Patriarch of Antioch, a famous scholar and leader of the Syrian Orthodox Church; (right) Archbishop Pantelemon of Neapolis, representing the Patriarch of Jerusalem*

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has had a most astonishing success. It has secured in the public press of this country more than 2,500 columns in morning and evening newspapers. The men and women who represent the newspapers at these conventions are honest and impartial and painstaking to the highest degree. For the last four General Conventions one of the principal news associations has not only sent a staff man to report the convention but has paid a clergyman of this Church to read over the dispatches in order that their reports might be free from error. Four of the most prominent newspapers in the country have sent special representatives to this convention. Three times every day one great news association is sending the account of its proceedings to fourteen hundred newspapers in the United States.

Mr. John Bryan closed the evening with a characteristic speech bristling

with wit and wisdom. While he had been waiting, he said, he had been doing a little figuring, and he had found out that the news of the Convention given out by the Portland papers, as noted by Mr. Chorley, would, if all the columns were cut out and pasted end to end, go round the globe! There is no question as to the ability of this department to procure publicity, but, he added, "the question is what have you got to make known? What is this Church doing to create the kind of news that will justify the expense of your Publicity Bureau? There is nothing on earth truer than this fact, that a man or a woman will go anywhere at any inconvenience to hear one who will tell them out of his own heart the way to find joy and peace and power. This wonderful machinery the Church has built up will be apples of Sodom in your hands unless you put a consecration behind it that will develop spiritual power."



THIRD STREET, PORTLAND, ON WHICH THE AUDITORIUM IS SITUATED
The arches of electric lights have a fine effect at night

SEPTEMBER TWELFTH

Tuesday

JOINT SESSION RELIGIOUS EDUCATION

THE Joint Session in the morning was devoted to Religious Education, with Mr. Harper Sibley, of Rochester, N. Y., in the chair. The program was a varied one.

The Reverend Campbell Gray, a son of the late Bishop of Southern Florida, spoke of the necessity for scholarships in our Church boarding schools.

The Reverend John D. Wing told of his experience with the Christian Nurture Series. "The children are deeply interested and we are getting the most wonderful cooperation from the home. There is no more important work than to see that this Series is put into every Sunday School."

Canon Devries, of Washington, spoke on behalf of the Commission for Recruiting and Training Men for the Ministry, and the Reverend R. S. Chalmers on weekday religious education in the Public Schools.

Bishops Wise, Longley, Thurston and Remington, and the Reverend John Mitchell Page stressed the importance of equipping our Church for work in the State institutions of higher learning. Bishop Thurston said that at the University of Oklahoma the Episcopal Church was represented by a little frame building which could easily be accommodated on the stage on which he stood. "I sometimes fear the wind from Kansas will come along and blow our little church into Texas. I wouldn't so much mind that, but I am afraid the wind from Texas might blow it back

again, and the last state of that church would be worse than the first. We want to put the Church before these young people in the dignified way to which we are accustomed."

Bishop Longley urged the claims of the Iowa State University: "We have got to get God into our civilization if we are going to save the world, and I ask you, where could we better begin to put God in than to reach the student bodies of our great secular state universities, where we are training the future leaders of the world? And this Church believes that there is no better foundation than Jesus Christ."

Bishop Remington protested that next to the missionary work of the Church in which he was so deeply interested the most important problem was the planting of the Church of Jesus Christ in every campus of our great colleges and universities in this land. "Why? The very safety of our American democracy is dependent on it. A democratic form of government is the hardest form of government to put over in the world because it requires an educated public opinion in order to fulfill its ideals. The leaders of public opinion are being made in our colleges and universities now. There is no other country in the world that is trying to do the extraordinary things in the way of education that we are, but I sometimes think that we have got in the product of our college and university education a man who is all dressed up and has nowhere to go! . . . We have got to put God in our colleges. We have got to have a moral basis and a spiritual outlook."

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MASS MEETING

THE missionary mass meeting in the evening gave opportunity for five of our missionary bishops, representing the domestic field, Latin-America, Honolulu and the Orient, to present their problems in fifteen-minute addresses.

Bishop Thurston: The Church's Opportunity and Obligation in New States: Bishop Thurston asked if he might wander a little from the topic assigned him and speak particularly of Oklahoma. He paid tribute to the first bishop—Bishop Brooke—who laid foundations which are marvelous and had little to do it with.

"The Nation-Wide Campaign has reacted marvelously upon its prime beneficiaries, the continental missionary districts. We have erected seven new buildings in Oklahoma; the clergyman in charge of work at our college centre has had his salary put on the basis of that of an assistant professor, and the work of our Church schools has been tremendously stimulated.

"For the last three years we have gone on the concentration plan of putting a clergyman in a town of from six to ten thousand inhabitants to give his whole time to it. In the old plan he had five or six stations to look after. We have concentrated on eleven different places this year; two of them have already become parishes, four are very near it and three are on the way!

"We are already beginning to talk about becoming a diocese. (Applause.) No hurry about it. It is a heap better to be a strong missionary district than a weak diocese!"

Bishop Colmore: Conditions and Needs in the West Indies: "There are three types of work in the West Indies: that among Americans who have gone there in government service or

on business; among the negroes from the English possessions, who are well grounded in the Anglican faith, and among the natives, the vast majority of whom have been baptized. We have, however, no need to proselytize to work among them."

Leaving the general subject Bishop Colmore told of some particular missions:

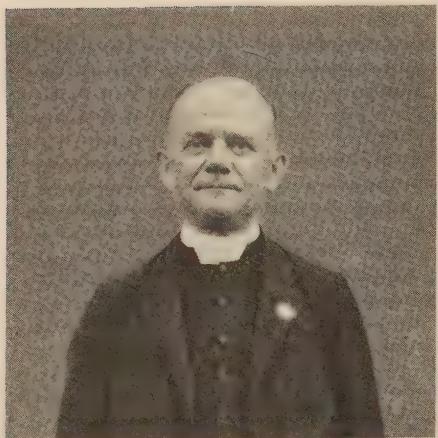
"It is lonely work. But it is not the difficulties and the hardships in the mission field that break men's hearts. It is the opportunities that they see before them day after day and their inability to do the work for the Kingdom of God that they see spread there before their eyes.

"Mr. Droste, who has done such splendid work in Porto Rico, wrote to me the other day of a remarkable situation in a rural district. The people crowded around him and asked him if he would not come there and hold services. They had nothing in the town at all—no religious services of any kind. The moving picture theatre in the town had failed, and they wanted him to take the moving picture theatre and make it a church. He wrote to me 'Won't you let me rent it for a few months?' I don't know where I will get the money to do it, but I have faith in the Church at home that all that is necessary is to tell them about it and it will be done."

Bishop LaMothe: A Pacific Outpost: The bishop gave a most interesting sketch of the history of the Hawaiian Islands from their discovery by Captain Cook to 1902, when our Church took over the work from the Church of England and sent out Bishop Restarick.

"From the time of his coming the work expanded and grew in a most remarkable way. The cathedral and the group of buildings around it, on Emma Square, Honolulu, are, I think, among the most remarkable to be seen anywhere. We have not, per-

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BISHOP ROOTS OF HANKOW

haps, fifty-seven varieties, but we minister to thirty-three different nationalities on the islands, principally white people, Hawaiians, Chinese, Japanese and Koreans, with a scattering few of all the others.

"There are three schools around the cathedral close with 600 pupils. Saint Andrew's Priory has 190 girls, under Sister Olivia Mary. It is turning out the finest type of young womanhood. Then we have Trinity mission school, with 125 Japanese boys enrolled, filled to its utmost capacity, and Iolani, where we have 325 boys, Chinese, Japanese, Koreans, Hawaiians, whites, with a sprinkling of Portuguese and everything else you can think of. They are crowded into an old building that I am ashamed to show anyone except that I hope it will touch their hearts into giving me a check! One of the dormitories has been condemned by the building inspector. I signed a contract to put up a new building for \$10,000 when I had only \$2,000 in hand. The Woman's Auxiliary said that they would raise \$3,000, and I just trusted God for the rest. I have just had a telegram from my secretary, saying that two checks for \$1,000 had come in and I haven't any doubt that the re-

maining \$3,000 will come in before the money is needed!"

Bishop Roots: The Changing East: The East is changing with terrific rapidity in every direction, politically, industrially and socially, said Bishop Roots. Russia has a continuous boundary with China of over 2,000 miles. Bolshevik propaganda is active in China today. The industrial changes should bring home to us our responsibility as Christian men and women. It has been stated, without any sense of the wickedness of it, that today is a great opportunity for the use of capital in China because there is such a vast quantity of excellent labor without any vexatious labor laws.

"The religions of the East are changing. Buddhism is rapidly becoming Christianized, at any rate in its form and methods and in its moral ideas. These changes are taking place largely because there is growing up in the East a great Christian community of Chinese and Japanese. I wish I could tell you a little more of the Christian general in the Chinese army in whose division there are 8,000 Christians, who know why they are Christians, who live like Christians ought to live, and who are gaining a reputation like the groups of Christians gained in the Roman army for being a little bit different from the other soldiers.

"There are three men in China today, the premier, the man who is in charge of the negotiations between China and Japan for the restoration of Chinese territory and the man chosen to be the people's representative at the Washington conference, who are the most trusted men in political life—Christians all three of them and, as it happens, all three of them the sons of Chinese Episcopal clergymen!

"But, do not think that this Church of ours is the only Church that is doing

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effective work in China. The Presbyterians, Methodists, Quakers and Christians of other names are our brothers. Almighty God is using every one of these agencies.

"If we are going to do our part to help the Far East in the midst of these terrific changes we must send our very best young men and women to show what Christian living really is. Then we must live up to our own principles in the Church at home, because everything that is done in the Church in America is copied in the Church in China. We must show them that we really believe in the Fatherhood of God and the Brotherhood of Man.

Bishop Touret: Following Where Bishop Tuttle Blazed the Way: The topic was an inspiring one. Marks of Bishop Tuttle's courage and devotion are all over the state. "As I look over Idaho I see a great fertile field dominated over by Mt. Tuttle, Mt. Talbot and Mt. Funsten. When Bishop Tuttle went out I had never been heard of. The difference between the hardships he had and the comfort I have is very striking. When he

went there was not a single clergyman. Now we have 360,000 communicants and nearly sixty parishes and missions. It is great to go where Bishop Tuttle blazed the way.

"Bishop Talbot used to say that on the tombstone of every missionary bishop should be the epitaph 'And the beggar died.' Now you have relieved us of this necessity and we can change the epitaph to the words, 'And he sojourned in the land of promise.'

"The successful conduct of the missionary parish means three things. First, adequate and intelligent support. It also means flexibility in unessential things and regularity and conformity in essential things. We have found a rubric that is not in the Prayer Book and it reads: 'Do what the district needs.' I am convinced the time has come when we have got to do what the Master said, launch out into the deep for a draft. If we know that God is with us nothing will be too difficult for us to attempt, no achievement will seem impossible for us in partnership with God for the good of humanity, for Christ and His Church."



IDAHO—WHERE BISHOP TUTTLE BLAZED THE WAY

SEPTEMBER THIRTEENTH

Wednesday

JOINT SESSION

THIS Joint Session was divided between the work of the Department of Christian Social Service and that of the Seamen's Church Institute. At the former Dean Lathrop outlined the plans and policies of the department, which he said was neither conservative nor radical, but simply endeavored to apply the principles of our Lord's teachings to everyday life. There were several other speakers, among them Mr. F. C. Morehouse, editor of *The Living Church*, who said that the legislative sessions of General Convention were interrupted by these Joint Sessions by the right that the Church possesses to put religion ahead of amendments to articles of any sort.

Mr. Edmund L. Baylies, of New York, described the many practical ways in which the Seamen's Church Institute is helping the seamen. Through the gift of a friend a radio service has been established on the top of the New York building. If a man is taken seriously ill on a ship far from port, the captain sends an S. O. S. call describing his symptoms. The Institute sends to the nearest hospital for a doctor and a radiogram is sent back to the ship telling the captain what to do. Then there is the missing men's department. If a mother loses sight of her boy or a wife of her husband she may apply to the Institute. Bulletins containing the names of missing men are sent out every two weeks to every consulate and Seamen's Institute in the world asking them if they can locate the men. In two years 1,035 men have

been found who perhaps would never otherwise have been brought into touch with their families.

In closing Bishop Sumner said that they were preparing to open a branch of the Institute in Portland, which has one of the finest harbors in the country. "I want to add my testimony to the great work that is being done by it and to wish it God-speed."

MASS MEETING, RELIGIOUS EDUCATION

THE general topic of this meeting was "Shall American Democracy be Pagan or Christian?" Bishop Reese, who presided, said that Christian education is the only thing that will enable the sons and daughters of the nation to gain the mastery over temptation. If our civilization is weak today it is because we have been trying to develop a civilization without the Cross in it.

There were a number of forceful speakers. Mr. Edward Sargent told of the success of the movement for week-day religious instruction in the public schools. Bishop Fiske, who spoke for the Church in the universities, began by saying that in some ways this was the most important speech he had ever made and he was sure it was the most expensive. He had been doing some figuring and he reckoned that every time a bishop or deputy spoke it cost about \$350 a minute. "I don't mean to say it isn't worth it! The money will be well spent if you carry back home the things you hear here."

"The students at the universities meet all sorts of problems to destroy

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their faith. What are you going to do about it? The Department of Religious Education comes to our rescue and establishes an experiment station in each of the eight provinces and puts a student pastor in each station. He is partly supported by the diocese and partly by the general Church. What kind of men have we got? Fine men. In my own diocese every Church student who arrives at

Cornell gets a letter of welcome. Then in a few days he gets a visit from an upper-class man. Soon he gets a visit from the student pastor. At nine o'clock every Sunday morning there is a brief address and a breakfast in the parish house. At my next visit I expect there will be 250 men present. That is the kind of man we have in our experiment stations.

SEPTEMBER FOURTEENTH *Thursday*

MISSIONARY MASS MEETING

THE mass meeting on this evening had been eagerly looked forward to, for it was to be the occasion of the presentation of the Bishop Rowe Foundation Fund. The large audience listened with interest to the veteran Bishop of Brazil and to those newcomers in the House of Bishops, Bishop Quin, of Texas, and Bishop Mosher, of the Philippines, but the climax of the evening came when Bishop Nichols rose and addressed Bishop Rowe, saying, "In the General Convention of 1895 Alaska was a contention; in that of 1922 it is an inspiration. Under God, your personality and pluck as its first bishop have, with your body of devoted workers, made Alaska an even more unexpected asset for ideals of Church service than its natural resources have been to the nation." Bishop Nichols went on to review in touching words Bishop Rowe's career in Alaska, closing by saying, "On behalf of hosts of your friends and admirers it is my privilege to present to you this certificate of \$71,000, covering the

present amount of the Bishop Rowe Foundation Fund." Nearly \$10,000 of this amount came from Alaska.

Bishop Rowe was manifestly moved when he made reply. His voice faltered as he began to speak: "I am human and I feel it impossible to express the inexpressible, and that is my deep gratitude to all who have taken part in this Fund, whom I would like to mention but am unable to do so. I appreciate more than words can express this token of the interest, sympathy, and confidence of my friends in our beloved Church.

"Whatever the work in Alaska has been in the last twenty-six years, I feel that its success has been due to the interest taken, sympathy shown, and help afforded by the bishops, clergy and men and women of the Church, and especially by the dear children of the Sunday Schools of the Church. Somebody has said that it is easy passing milestones when you are going home. It is easy doing God's work when you realize that joined with you are friends near and far away who become sharers with you in the work. I admit there have been times in those years when the burden

On September 14th, in Saint Mark's Church, Portland, Miss Harriet Bedell was set apart as a deaconess. Bishop Rowe performed the rite, at which Bishop Tuttle, Manning, Lloyd and Sumner were present.

Deaconess Bedell has done most faithful and efficient work in the mission field for many years, first among the Indians in Oklahoma, and of late at a lonely outpost in Alaska. In the picture she is standing at Bishop Tuttle's left, holding a prayerbook.



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seemed heavy and the trails lonesome and had it not been for a realization of the interest of the Church, and had it not also been that my ears seemed to be attuned to the call of our blessed Lord to carry on, I probably would have failed or succumbed. There is nothing that baffles Almighty God in the work of the Church but despair, and you have saved me from that. I must not forget that in all these years the Board of Missions and

my beloved friend, Dr. Wood, have never failed in standing back of me in supporting anything that was reasonable in the carrying on of the work. I realize that in the Providence of God it cannot be long before the work in Alaska must be transferred to other hands, but this fund will be in the hands of the Domestic and Foreign Missionary Society to continue the work of the Church in Alaska."

SEPTEMBER FIFTEENTH *Friday*

JOINT SESSION

THIS was the last joint session and was given up to the missionary work of the Council. Bishop Thomas, of Wyoming, who had to leave for another engagement, opened the session. He called attention to the fact that since Asheville and Southern Florida have become dioceses, all the continental missionary districts now lie in the territory west of the Rocky Mountains opened up by the Lewis and Clark expedition. The body of Sacajawea, the Indian woman who guided them in their long trek, now rests in the Shoshone Cemetery on the White Rocks Reservation in Wyoming. In speaking of the program now before the Convention, he was grateful for the relief afforded the missionary bishops from the grievous task of endeavoring to raise the money necessary for their work, but there was still a serious difficulty confronting them, the lack of clergy. "We are rapidly approaching the time when General Convention must address itself to the problem, not only of clerical education, but of clerical voca-

tion and distribution. It would be well to tie up the problem of distribution with that of education. . . . I hope that some way will be found to afford this relief to the men who are trying to do the work on the frontier without an adequate supply of men."

The five missionary bishops who had been consecrated since the last Convention were next introduced. Each of them was allowed five minutes in which to tell of his work. It was an aggravation when the merciless gavel of the chairman cut short their words, for they all had an interesting story to tell. And the limitations of space in *THE SPIRIT OF MISSIONS* are almost as aggravating. We shall, however, try to give some idea of what each one had to say.

Bishop Mize of Salina: In this convention the district of Salina came of age, it having been set off from Kansas in 1901. "I think you have a right to ask us if we are now ready to assume responsibility for our care and keep. There are four reasons why we can't. In the first place, we were too

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late in getting into the field. Secondly, there is the lack of Church atmosphere—we have only one communicant in every fifty square miles. Thirdly, there is the difficulty in procuring clergy and, last of all, the lack of proper church buildings." Salina is asking for help to build six new churches. There have been no new churches in the district for ten years, except one galvanized iron structure that needs to be replaced.

Bishop LaMothe of Honolulu: The work centers in Honolulu, a thoroughly up-to-date city of some 85,000 people, the great bulk of whom are Orientals. The majority of the Orientals are Japanese. There is a wonderful plant gathered around Saint Andrew's Cathedral on Emma Square. On last Easter Sunday six hundred and forty-one people made their communions in the cathedral, and every parish and mission in the city reported a larger number than had ever been known. "In Iolani School for Boys we have 325 boys and have been obliged to turn away 150 because we had nowhere to put them. . . . I want to tell you of the service that is held in the cathedral every weekday morning when six hundred boys and girls attend. I shall never forget the impression made upon me when I went into that cathedral for the first time and saw it filled to the doors with boys and girls, and I have never seen a congregation where there was more reverence and devotion than there was in that congregation of Japanese, Chinese, Hawaiian and white boys and girls."

Bishop Morris of The Canal Zone: Bishop Morris said that on the treasurer's books at the Church Missions House they were classed as a "miscellaneous" district, but they thought themselves a very interesting district. In the brief space given to him he could not go into details, but he would

like to take his hearers down into Colombia where no work of our Church had been done before he went there. We now have stations on the coast where the people are gathered together for worship every few months. Together with Archdeacon Carson he had just made a trip up the Magdalena River to the oil fields—five hundred miles from the coast. "You find young fellows there 3,000 miles from home. They welcome us and all at the station turn out for a service, the first they have been able to attend for six years." In a few words Bishop Morris epitomized the work among the Panamanians, the 35,000 West Indian negroes, the leper colony at Palo Seco and the work among Americans in eleven army posts and two naval stations.

Bishop Mosher of the Philippines: In the short time available, Bishop Mosher said he was only going to try to put one of the needs in the Philippines before the audience, and that was the school for American boys at Baguio. This school was opened by Bishop Brent as a personal venture because he felt the need of a place where the sons of army and navy officers and of our missionaries could be educated. It has never received help from the home missionary organization. Bishop Mosher has continued it as a personal venture, but he feels that it ought to be a recognized part of the Church's mission in the Philippines. It will do much the same work that the Kuling School is doing for white children in China. "I have been asked why the Americans in the Islands do not support this school entirely. They are not able to do so and I want to drive out of their minds the feeling that our Church will go over there and minister to Chinese, Filipinos, Moros and everyone except our own people. What I want is not so much the money—although, of course we must have that—but I want



SOME WHO CAME TO THE CONVENTION FROM THE SOUTHLAND
Left to right: Archdeacon Russell, Bishop Demby, Wallace Battle of the Okolona School, Mrs. Hunt of the Fort Valley School, Bishop Delany, Mrs. Woodward, sister to Mrs. Hunt

to go to these people and say: 'You need this school and our Church is glad to do this for you.' We ought to do as much as that for our people over there!"

At this point Bishop Mosher's time was up, but someone moved that as Bishop Brent was present he be given opportunity to speak on this subject, which was carried unanimously. He had just reached the platform when all the lights in the hall went out. They went on again in a minute and the bishop remarked: "As you see, it was necessary that we have some light on this subject!" He urged that the Church should stand behind Bishop Mosher in everything he asked for. "Baguio School has done much for

the Church and is going to do more. Of course we are going to look after our Army and Navy boys wherever they are!"

Bishop Moulton, of Utah: "Of the 450,000 people in Utah, 350,000 are Mormons. The only way to attack the Mormon problem is through contact with honest, intelligent Christian people by whose example and whose life our misguided friends may be shown a more excellent way. Our two great institutions in Salt Lake City, Rowland Hall for Girls and Saint Mark's Hospital, have made a great impression upon the Mormons.

"Along the line of the Denver and Rio Grande Railroad are the coal camps. They have become our responsibility. We minister to them as well

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as we can. We have not a single church among them, but we use the moving picture houses. The Sunday School work is growing; we have 126 children in one school. Every single mission in this region is manned, and every mission but one has oversubscribed its Nation-Wide Campaign quota!

"Then there is the Indian work. There are about 2,000 Ute Indians. We have two well-equipped plants among them manned with good men and women. We have the co-operation and good-will of the Indians." In conclusion the bishop said they probably led the American Church in their Sunday Schools. The enrollment and attendance were 105 per cent of the communicant list. And to show that there is promise for the future, there are twelve candidates for Orders.

After the five missionary bishops had told their tales, Bishop Bratton spoke of the problem of the negro race. We regret that we can only

give a few sentences, picked out here and there, from an illuminating address by one who is an authority on the subject. "For the last 200 years the American people have been engaged in the fascinating task of building up a people. . . . I suppose there was never a school more practically arranged for the development of a people than the old plantation life of the South. I, for one, cannot look back on those days and think of them as days to be despised or regretted. . . . Up to the time of the Civil War we had thousands of negro members of our Church connected with the white congregations. There were only ten congregations for negroes alone, not counting the little plantation chapels. . . . At this date we have 30,000 communicants among the negroes of this country, pretty well equally divided between the Northern and Southern dioceses. . . . The American Church Institute is furnishing us with the kind of schools most needed by the colored people. I want to say just a few words about one of them, Saint Paul's, and the head and soul of it, Archdeacon Russell. I have had the temerity to say more than once that if Hampton Institute, of which he is a product, had died after it had produced Dr. Washington and Archdeacon Russell, it would have amply justified every cent that had been spent upon it!"

Bishop Sherwood of Springfield closed the session. He said he spoke on behalf of what someone had called the bow-legged dioceses — dioceses which were made to walk before they could stand. In twenty-five of the sixty counties which compose Springfield, there is no work of this Church, but conditions are improving. The receipts for the year 1920 were equal to those for the years 1914, 1915 and 1916 put together.



MRS. ISABEL M. CARTER
*Secretary of the American Church Institute
for Negroes*

SEPTEMBER SIXTEENTH

Saturday

ROSE NIGHT AT THE CONVENTION

ON Saturday evening the convention laid aside its care and enjoyed an entirely new sensation—it was the guest of honor at a reception given by the State of Oregon and the City of Portland. It was a delightful evening and the great auditorium was filled to the roof. As the dedication of a new rose grown by Mr. George C. Thomas, of Philadelphia, was to be a special feature of the evening the program was in charge of the Royal Order of Rosarians, an association of business men who are devoted in their leisure moments to the cultivation of the rose. Young women, with baskets heaped with roses, stood at all the doors, giving them to all who entered. The band of the Rosarians, in their white uniforms, with a large red rose embroidered on the left arm, furnished stirring music and delighted the eye.

Heralded by trumpeters Governor Olcott and Mayor Baker marched down the center aisle and took their seats on the platform. After Lucien Becker had given a fine performance of the overture to William Tell on the organ, the Governor gave an address of welcome. "We have guests here tonight who have come over seas and mountains and who have laid aside their business for a few hours to join us in a tribute to one of God's rarest gifts, the Oregon rose, which had its origin, they say, in a little slip of sweetbrier rose brought in his ox-cart by one of the first emigrants who crossed the plains. . . . Oregon salutes you, and may your work all over the world bud and blossom like the rose!"

Mayor Baker followed and said that three years ago, when Bishop Sumner suggested inviting the Convention to Portland, he had said to him, in the parlance of the street: "Write your own ticket. Go ahead as far as you like. The people of Portland will back up your invitation!" All who enjoyed Portland's hospitality will indorse Mayor Baker's confidence in his fellow-citizens.

Mrs. Walter T. Sumner, wife of the bishop, gracefully performed the ceremony of dedicating the new rose, naming it after the mother of Mr. Thomas.

The concluding ceremony of the evening was the conferring of honorary membership in the Order of Royal Rosarians upon Bishop Thomas, of Wyoming, and eight of the lay delegates, the Hon. William J. Tully and Stephen Baker, of New York; Samuel Mather, of Ohio; Samuel F. Houston, of Pennsylvania; Burton Mansfield, of Connecticut; Courtenay Barber, of Illinois; George A. Elliott, of Delaware, and W. E. Crocker, of California. It was a novel and interesting sight. The gorgeous costumes of the dignitaries of the Order made a picturesque setting as the new members went forward to receive their accolade at the hands of the Crown Prince of Rosaria. "In the name of Her Majesty, the Queen of Flowers, I create you a peer in the realm of Rosaria and give you the name of (in the case of Mr. Burton Mansfield) Lord Duke of Connecticut and Baron New Haven!" Each new noble was awarded a special variety of rose. A rosebush of the particular



variety belonging to each will be kept growing in the municipal rose garden of Portland. Should any member die his rose will be removed to the memorial plot maintained for that purpose.

Bishop Thomas closed the proceedings by one of his graceful and eloquent addresses, ending with the heartfelt appreciation of the convention for the kindness and good-will they had met with in the Rose City.

SEPTEMBER SEVENTEENTH

Sunday

MASS MEETING

THE mass meeting on Sunday evening was devoted to the work of the Foreign-Born Americans' Division of the Department of Missions. The Reverend Thomas Burgess, secretary of the division, spoke of policies and methods. "The fundamental policy of the council is to help parishes and dioceses to reach the foreign-born people within their bounds in a perfectly normal way. . . . The great obstacle to a ministry to those who have re-

cently come among us is our lack of respect for and courtesy to them." Mr. Burgess went on to give many instances of parishes which had caught the vision with benefit, not only to the foreigners but to the home parish as well. "Through the national office the division is now in touch with departments of the national government, with the foreign embassies and with the various racial societies working on this subject. . . . Christ and His Church call us in almost every parish to this great opportunity for

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Christian brotherhood. But we must do it in Christ's way."

The Reverend Homer A. Flint:

More than fifty per cent of the white population of the diocese of Pittsburgh are foreign-born of the first generation. One million, one hundred and eighty thousand are from Central Europe, Italy and Russia. Hundreds of thousands of them have not been over the threshold of a church since they left Europe. What can the Church do? The Episcopal Church, with its sacraments, its liturgical worship, even the dress of its clergy, makes a peculiar appeal to them. . . . Do we really know the conditions in an industrial community? The normal coal mining town is made up of from ninety to ninety-eight per cent of people who neither read nor write the English language. The normal mill town contains not more than twenty-five per cent of Americans. If these are left to themselves they are potential Americans of a very high class. But they are not left to themselves except by the Churches. From the time their boats touch Ellis Island they are exploited. The Church is the one instrument which can bring about social safety, political content and industrial peace.

Bishop Parsons of California:

There are 200,000 Orientals in America—Japanese, Chinese, Koreans and a few Hindus. The bulk of this population is on the Pacific coast. All told, there are only 319 communicants of our Church. The fault is not with the work nor the workers, it is because our people don't care. The missions work under the handicap that a very large proportion of the people who call themselves Christians are lending themselves to every kind of movement which nourishes racial hatred and suspicion. . . . We have made them feel that far from being our brothers they are aliens whom we would like to bar out. We must get to the root of the whole matter and begin working among them in a Christian way.

Mr. George Zabriskie made a scholarly address in which he traced the effect of great immigration movements in the history of the world down to the present time. "There are dangers involved in admitting vast numbers of people of other pedigree and other traditions to be fellow-citizens with us. You cannot make a man a good citizen by merely teaching him constitutional history and law. Our duty as a Church in this land is to teach righteousness as the basis of an intelligent citizenship to those who come to us from abroad."

SEPTEMBER EIGHTEENTH

Monday

A NOTABLE event of this day was the dinner in honor of the Presiding Bishop and President and Council given by the Greek Churchmen of the Pacific Coast.

The evening was given up to a mass meeting of the friends of the Amer-

ican Church Institute for Negroes. Bishop Gailor, who presided, gave a warm tribute to the work of Dr. Patton. In beginning his address Dr. Patton said that he could not accept such words of praise unless they would allow him to couple with his

The Story of General Convention

own the name of Mrs. Isabel Carter, the secretary. Bishops Demby and Delany, President Russell, of Saint Paul's School, Lawrenceville, and those veteran friends of the cause, Dr. John W. Wood and the Reverend Dr. Stires, of New York, made characteristic addresses. A newcomer, Mr. Wallace A. Battle, the principal of the Okolona Industrial School in Okolona, Miss., a young man who is largely self-educated, made a strong impression.

"In Okolona," he said, "we are teaching one thing I want to call your attention to, and that is, how to do ordinary things in an extraordinary way. It does not matter what it is, scrubbing the floor, running elevators or anything else. If there is one

thing in the world that negro people need it is just that."

Bishop Demby said that through the American Church Institute for Negroes hundreds of thousands of black people throughout the Southland and other sections of the country are finding their way into the Church. "It has been well said that the Negroes trained in these schools are of a different character to the Negroes trained in other schools. I take it that it is because of the fundamental truths that are taught in the Church catechism."

The singing of Negro Spirituals by a group of local singers gave much pleasure to the audience. Altogether it was one of the most interesting occasions of the Convention.

SEPTEMBER NINETEENTH *Tuesday*

THE PAGEANT

At the mass meeting on the evening of September 19th the Commission on Church Drama and Pageantry of the Department of Religious Education presented a model pageant written by the Reverend Dr. Phillips E. Osgood, of Minneapolis. Preceding the performance several addresses on Church Pageantry by authorities on the subject were heard, the speakers stressing the importance of keeping presentations of sacred subjects at a high plane.

The Pageant, "A Sinner Beloved", was a dramatization of the Book of Hosea, the central figure being, of course, the prophet himself. The story traced the evolution of Hosea from the mouthpiece of the wrath of God to a prophet of love. It was produced under the direction of

Miss Elizabeth Grimball, assisted by Miss Dorothy Weller. Too much praise cannot be given to the way it was put on the stage. The costumes, all of which were made in Saint David's parish house in Portland, were beautiful and the tableaux artistic, especially the festival of the priestesses of the temple of Ashtoreth, the Assyrian Venus. One felt tempted to sympathize with Gomer, the erring wife, when she left the gloomy Hosea for such worldly delights. The part of the prophet was effectively taken by Dr. Osgood, and Mrs. H. E. Bellamy, of Denver, made a striking figure as Gomer, especially in the scene laid in the slave mart. The performance, as a whole, showed the infinite pains that had been taken to insure perfection in every detail.



SAINT JOHN'S SANATORIUM, ALBUQUERQUE, NEW MEXICO

SAINT JOHN'S SANATORIUM SECURED

This large group of buildings has grown up, through Dr. Murphy's perseverance and devotion, from the abandoned box-car in which he began work among the victims of tuberculosis ten years ago. If one man can do so much, surely the Church can help to provide a chapel around which the work will center. Archdeacon Ziegler is the superintendent and chaplain of the Sanatorium and he will be glad to answer any inquiries from those interested.

THE proper man in the proper place at the proper time means the proper results. Where is there such a combination? Read and see.

The man is Dr. Murphy; the place, Albuquerque, New Mexico; time, now.

Every year three thousand new tuberculosis patients come to Albuquerque and that hospitable city has welcomed them, treated them kindly and helped those who were without funds. The street-car company, which employs women conductors, gives preference to those women who

have dependent upon them a tubercular patient; everywhere discrimination is in favor of those who, in one way or another, are fighting this dread disease.

Into this city, some ten years ago, came a young doctor, named Murphy, seeking a cure for the tuberculosis that had seized upon him. He saw the need for additional institutions and, on borrowed money, began to build. His first sanatorium was an abandoned box-car, fitted up with bunks, and it should make us happy to know that from the beginning he took some patients who could not pay.

Saint John's Sanatorium Secured

Dr. Murphy, at the age of thirty-six, is still a sick man. The institution has grown and the responsibilities press heavily upon him. The property now consists of a splendid site, one whole city block on an elevation, giving a magnificent view of the New Mexican Rockies, the Rio Grande river and valley, and surrounding country. There are twenty-one buildings, all erected in the past six years, thirteen of these being of frame construction and eight of cement. There is a normal accommodation for seventy patients, though at times more than that number are received. The value of the whole property, taking account of original cost and depreciation, is \$106,086.

When the thought of relinquishing his responsibilities came to him the uppermost anxiety was that the good being done might be continued. His mind turned to the Church.

He is not a Churchman. He is not baptized. But his mind turned to the Church. Why?

The second man in the proper place at the proper time is Archdeacon W. H. Ziegler, of New Mexico.

At that time he had just been called as dean of Saint John's Cathedral, Albuquerque. He didn't wait for his trunks, but went to Albuquerque in his uniform as chaplain of the 14th Division and put himself to work. He ministered to 150 soldier patients in Dr. Murphy's sanatorium. And Dr. Murphy's mind turned to the Church.

Dr. Murphy offered his share of the sanatorium provided the Church would buy out the shareholders. In other words, he gave \$50,000 and asked the Church to raise \$20,000. There is also a mortgage of \$20,000 which will be cleared away by degrees. The institution has averaged a net profit in excess of \$12,000 annually. As Saint John's Sanatorium, of course, the institution will be run without profit, and any surplus will

be absorbed in helping patients without sufficient resources.

The Church, in response to Archdeacon Ziegler's appeals, has raised the \$20,000. The sanatorium now belongs to the Church, and Dr. Murphy, famed as a tubercular specialist and sanatorium manager, will devote his life to serving in it in any capacity the Church may indicate until he is no longer wanted.

It is Dr. Murphy's hope that a chapel will be built and he has indicated his intention of giving \$10,000 for it if the Church will do likewise, and then presenting himself as the first candidate for baptism in it.

Here then is much cause for thanksgiving.

The one disease which in modern times has created most concern is tuberculosis. This dreadful scourge causes each year more deaths in the United States than any other disease; twice as many each year as the whole toll of American lives taken by the World War. It is claiming its victims in cities and towns and villages throughout the country, where the air is heavy and the altitude is comparatively low. The crowded cities of the East, where dingy tenements, smoke and dust-laden air and unsanitary living and working conditions are found, are the worst breeding spots. In such communities rich and poor alike are in constant danger of infection.

In the clean, far-flung Southwest the sick find their last hope.

An institution helping to meet this pitiable need has been offered to the Church and has been accepted. The individual who founded it has paid his tribute to the Spirit of Christ in the Church, and please God, will be baptized into the Christian faith. A man has been raised up to tell the story to the Church and his words fell not on heedless ears. In these things the devout Christian discerns the hand of God.

CONVENTION NOTES

THE Presiding Bishop was easily the outstanding figure of the Convention. His vigor and versatility were amazing. He was equally at home in addressing the House of Bishops or the children's mass meeting. Perhaps his secret of perpetual youth is to be found in the fact that despite his eighty-five years he has retained the heart of a child; surely that is the reason that he has the affection of the whole Church. This is why we feel that THE SPIRIT OF MISSIONS has never had a cover that will be more valued than the fine autographed portrait of Bishop Tuttle which we present this month. Regarded merely as a work of art it is a thing to be proud of, but as an excellent likeness of the Presiding Bishop whom we love and revere it will, we are sure, be appreciated by our readers.

ON the morning of September 18th word was brought to the Convention of the death of the Right Reverend Cortlandt Whitehead, D.D., Bishop of Pittsburgh. On the day and at the hour of his funeral the two Houses suspended business and the respective chairmen offered memorial prayers.

He was third in precedence in the House of Bishops and chairman of the commission for the revision of the Prayer Book. He felt that he was not strong enough to attend the Convention but had, with Mrs. Whitehead, been visiting relatives in the East. They were returning home when he was taken suddenly ill on the train, was removed to a hotel in Niagara Falls and died there early on Sunday morning the 17th in his eightieth year.

Bishop Whitehead's first ministry was in the mission field of Colorado. Later for some years he was a member of the Board of Missions. In 1870

he became rector of the Church of the Nativity, South Bethlehem, where he remained until his elevation to the episcopate in 1882. During the forty years in which he was its leader the diocese of Pittsburgh made great material growth and Bishop Whitehead made a name for himself as a writer and theologian, but he will best be remembered as a great-hearted Christian gentleman, a true Father in God.

ONE of the unusual experiences of New York visitors to Portland was the courtesy of the motormen and conductors on the trolleys. The street car company publishes a little leaflet which is scattered broadcast weekly in the cars. The following was the "headliner" on the issue for September 8th:

NOW, WE MUST ALL BE GOOD— FOR A WHILE

WITH some 3,000 or 4,000 high dignitaries of the church here in Portland for the next three weeks it is up to us to be real good for that length of time at least, and one of the ways we can do it is to post ourselves on the interesting points in and around Portland, so that when any of the delegates to the big Protestant Episcopal convention ask you for information about definite places you will be able to direct them there quickly and accurately. Also, when they ask about what there is to see around Portland we should all be able to tell them.

SOME of the pleasantest experiences of life come to us unexpectedly. On one of the beautiful afternoons with which we were so favored during the Convention, the writer with a friend started out to visit the sunken rose gardens in Peninsula Park. They were found and their beauty enjoyed when the sound of singing in the community house nearby aroused our curiosity. We found about fifty or sixty women, most of them beyond

Speakers' Bureau

middle age, and in many instances white-haired, gathered in one of the rooms. In the middle of the room was a table on which were some flowers—for no function takes place in Portland without flowers—and the American Flag. The meeting was just closing as we arrived and the women were raising their right hands and pledging allegiance to their Flag. We were cordially invited to enter and on hearing that we were visitors from New York the meeting was recalled to give us welcome.

It was a meeting of the Lavender Club, and as the organization was new to us we think it may be interesting to some of our readers. The founder of the club kindly told us all about it. About ten years ago she was struck by the fact that there were clubs for father and clubs for sons and daughters but no club in which mother might have a good time, so she asked several of her contemporaries to bring their knitting and meet for a friendly after-

noon. They chose the name Lavender Club—from *Lavender and Old Lace*, which they had been reading—and adopted their one rule, that no one under fifty was eligible for membership. From that small beginning the club has grown until there are now 600 members, divided into branches which meet in different neighborhoods in Portland. They have not been content with merely having a good time but have been active in good works in their community. They claim to have the unique distinction of being the only organization extant which has succeeded in causing women to make out that they are older than they really are, as those on the waiting list are impatient to join! If any who read these lines would like to know more about the Lavender Club, with the view of introducing it in other cities, they are invited to address The Secretary, The Lavender Club, Community House, Peninsula Park, Portland, Oregon.

SPEAKERS' BUREAU

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church's Mission. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

Miss Harriet Bedell.
Dr. and Mrs. Grafton Burke.
The Rev. J. W. Chapman, D.D.
The Rev. W. A. Thomas.

CHINA

The Rt. Rev. L. H. Roots, D.D.
The Rt. Rev. D. T. Huntington, D.D.
Dr. Theodore Bliss.
The Rev. E. R. Dyer.
Miss E. M. Buchanan.

The Rev. C. F. Howe.
Miss Alice B. Jordan.
Mr. B. W. Lanphear.
Dr. Claude M. Lee.
The Rev. F. E. Lund.
Dr. H. H. Morris.
Mr. J. Randall Norton.
Mr. C. F. Remer.
The Rev. Y. Y. Tsu.

JAPAN

The Rt. Rev. John McKim, D.D.
The Rt. Rev. H. St. George Tucker, D.D.
Miss Etta McGrath.
The Rev. Shirley H. Nichols.
The Rev. P. A. Smith.
The Rev. J. A. Welbourn.

LIBERIA

The Rt. Rev. W. H. Overs, D.D.
Miss Emily deW. Seaman.

PHILIPPINE ISLANDS

The Rt. Rev. G. F. Mosher, D.D.
Mrs. Mosher.
Mr. Randall Howland.
Deaconess Peppers.
The Rev. J. W. Staunton, Jr.
Mrs. Staunton.

EDUCATIONAL DIVISION

Department of Missions

William C. Sturgis, Ph.D., Secretary

OUR NEW TEXT-BOOK

THE Summer Conferences have been unproductive in one important respect: they have failed to arouse any appreciable demand for the mission-study text-book of the present season. Never before have the sales of the season's text-book been so small at and after the Conferences. It is true that the book was not

ready sufficiently in advance. It is also true that classes for leaders intending to use the book were not made a prominent feature of some of the larger conferences. But even so, the slight demand for the book is a matter of great concern. I am therefore calling in the assistance of large type.

MISSION STUDY TEXT-BOOK, 1922-23

WANTED—LEADERS: A STUDY OF NEGRO DEVELOPMENT:
by The Rt. Rev. T. D. Bratton, D.D., Bishop of Mississippi. Price, boards, \$1.00; paper, 50c.

SUGGESTIONS FOR GROUP-DISCUSSION AND INDIVIDUAL STUDY, by Laura F. Boyer. Price, 25c.

As a further help for study-groups, three wall charts have been prepared, partly in colors. These show graphically the increase in the negro population of the United States, its present distribution, and its various religious

affiliations. The price of these charts is \$1.00 for the set of three. This is less than half the actual cost, but they are so helpful that I have felt justified in disregarding the cost of production.

MY own book, *The Church's Life*, is still extant, and may be used as a general basis of study preparatory to any consideration of a special type or field of missionary activity. It is embarrassing to an author to recommend his own book; but I have some reason for thinking that, in this case, the book has really served a useful purpose in making people think seriously on such questions as to whether the Church has a mission to the world, and, if so, what it is, and to whom it is entrusted.

To every business man, the name of Roger W. Babson, the famous financial statistician, has a familiar sound; and when it is coupled with a

book dealing with the Church and industrial relations, something more than arrested attention must follow. Mr. Babson's latest volume, *New Tasks for Old Churches*, is a book peculiarly for business men who are desirous of seeing how the principles of the Gospel may be—and rarely are—applied to the solution of modern industrial problems. It is a most human book, clear, concise and practical. Its eight chapters (190 pages) bring it within the scope of the usual discussion group. I know of nothing better in its line as a text-book for study and discussion. F. H. Revell Co., of New York publishes it. Price, \$1.00.

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary

NEAR EAST EMERGENCY

THE Church must do her part in this tremendous emergency. The following resolutions were unanimously adopted in a great mass meeting representing all faiths at the Cathedral of Saint John the Divine, New York, on September 24. They indicate how we, Americans and Christians, should give to the utmost, and press our government to adequate action:

The tragedy of Smyrna has astounded the world, and shocked the sensibilities of all peoples of all creeds and religions. We, therefore, voicing, as we believe, the strong conviction of the philanthropic and loyal people of America, make the following appeal:

FIRST, That an immediate and generous response be made to the need for food and clothing for the hundreds of thousands of absolutely destitute refugees whose chief hope is in America and that the Near East Relief be requested to use its organization for this purpose.

SECOND, That we entreat the United States Government, the Allies, the League of Nations, and especially France, which has entered into treaty relations with the Kemalist Government, that measures be taken at once to prevent future atrocities and afford an adequate guarantee and protection to the minority populations left under the rule of the Turk.

THIRD, That, because of the wide interests of America in the right settlement of these questions, the United States be represented in the forthcoming conference on Near Eastern affairs.

Checks should be made payable to Lewis B. Franklin, 281 Fourth avenue, New York.

AT GENERAL CONVENTION

FREQUENT mention was made at the Convention of the work among foreign-born and their children, and

enthusiastic support given to the policies and activities of the Division. Throughout the Convention the Foreign-Born Americans Division maintained an office, in charge of Mr. Knapp, the Division field missionary, with office hours for Mr. Burgess. More than a hundred bishops and deputies and officers of Church organizations consulted this office for specific advice on how to reach the foreign-born and their children in their districts, and told what they had already accomplished.

BILINGUAL PRAYER BOOKLETS

DAILY *Prayers* and *Prayers in Sickness* are now out in Greek, Hungarian, Swedish and Polish, and are being prepared in Arabic (for Syrians), Czechoslovak, Armenian and Italian. Hospital chaplains and parish priests are finding them most helpful. They are attractively printed booklets of about twelve pages of the daily prayers most familiar to each race, with an English translation on parallel pages. Also there are prayers for the sick, and the Creed, the Lord's Prayer and the Ten Commandments. Each publication is, of course, different from the rest. They were prepared by racial leaders, e.g., Archbishop Alexander, of the Greek Church, Bishop Gorazd, Dean Nanassy, Dr. Hammarskjöld. The price is 15 cents a copy, though special reduction can be had on application to the Division. They may be obtained from the publisher, William Green, 122 East 19th St., New York, or The Book Store, Church Missions House, 281 Fourth Avenue, New York.

THE DEPARTMENT OF THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

TAKING STOCK

As we approach the Annual Canvass for the year 1923, which ushers in the new Triennium, we need to remind ourselves of the principles underlying the Church's forward movement. We have passed through three years of re-orientation; a period of adjustment to new conditions, new outlooks upon the Church's Mission in and to the world, new emphasis upon the relation of the individual to the parish and to the whole Body of Christ, new methods of work, new organization for doing the work, new calls to stewardship of self and substance. It is a wonder that we have passed through this transition period —this preparatory stage, for that is what it has been—with so comparatively little confusion, misunderstanding, bewilderment and lost motion.

Now, following our Lord's example, we have our faces steadfastly set to "go up to Jerusalem"—to ascend to higher accomplishments. We look back over the last three years and review many notable achievements; but the progress which has been made does not mark the summit of our powers. We may be tempted to judge the future by the past—but our future is before us, not behind us, and we press on to the exercise of greater powers unfettered by past standards. We have no more right to judge the possibilities of the next three years by the accomplishments of the past three than we had, in 1919, to judge the possibilities of the Nation-Wide Campaign by the records of the Triennium prior to that. We must "go up to

Jerusalem", and with steadfastness, just as our Master did. We haven't the novelty of a new endeavor, such as the Nation-Wide Campaign furnished us three years ago. That kind of inspiration must give place to determination, resolution, steadfastness — the earnest application of tested methods based upon eternal principles.

We need to remind ourselves that the Nation-Wide Campaign was not a spasmodic effort to raise a definite sum of money, but the beginning of a determined endeavor to raise the level of devotion and knowledge and service and giving for meeting the needs of the nation and the world in the name of the Master. We are developing the science of spiritual enterprise which seeks the enlistment and consecration of all that a man is and all that he has. This enterprise for the Church's Mission, to be successful, must be rooted and grounded in the Church's teaching of sacrament and worship, leading on through the successive stages of definite *Information, Interest, Conviction, Consecration to Expression* in service and support. As we enter with steadfastness upon the next Triennium—without the thrill and glamour of a new movement—we will do well to keep these successive steps in mind and omit the attainment of none of them lest our efforts be out of balance and the emphasis be put in the wrong place.

The principles under discussion, on which the Nation-Wide Campaign for the Church's Mission is based, may be summarized as follows:

Department of Publicity

1. The task of the Church is to preach the Gospel to the whole world.

2. Unity. The Church is one; the work is one. Every member is related to the whole Church, and to the whole task of the Church.

3. Annual Every Member Canvass. An annual roll call, in which every member is given opportunity to say: "I will do my part this year. I will not let anyone else do my work for me."

4. Education. People give to what they care for. People care for what they know about. Our task is to inform people of the Church's needs.

5. Team work, as far as possible, of every agency and activity, from the general Church to the parish.

6. Seeing needs instead of figures. Appeals should be based upon the needs of people, rather than upon raising a fund.

7. The selective draft applied to the call to service as the fulfillment of the baptismal vow, in place of the reliance now put solely upon voluntary response without regard to personal fitness.

8. The challenge of the seemingly impossible, the means whereby the full strength and power of the individual member can be rallied, and by which alone the whole Church can be thrown back upon God in prayer and intercession for the strength to do Her work.

THE DEPARTMENT OF PUBLICITY

THE REVEREND R. F. GIBSON, EXECUTIVE SECRETARY

GENERAL CONVENTION PUBLICITY

THE General Convention at Detroit three years ago directed by resolution that when the newly created Presiding Bishop and Council should establish a Publicity Department it should be responsible for the publicity of the General Convention. In pursuance of this direction the Joint Commission on Press and Publicity turned over its records to the Publicity Department and, through its secretary, the Reverend Dr. E. C. Chorley, presented full information as to the past plans and methods.

The newly assumed duties involved advance publicity for the Convention, and to this end the Department began last January to prepare the way through the public press. Its News Bureau maintained a news service

through correspondents in the dioceses, through the press associations and to hundreds of newspapers directly, providing, in addition to general stories, advance information as to reports to be made by the various Joint Commissions. There was such general use of the material thus distributed that the Department was able to display at the General Convention books of clippings containing thousands of columns of advance matter relating to the Convention or to the general work of the Church.

The interest thus awakened and the favorable atmosphere thus created proved to be of great value when the actual reporting of the Convention began. The amount of publicity given to the Convention throughout the

Department of Publicity

country was unprecedented. Newspaper clippings were received from a news bureau within two weeks after the adjournment of the Convention to the number of nearly 7,000. It is estimated that clipping bureaus catch not more than 40 per cent of what is printed.

Convenient headquarters were provided in the Auditorium, where a press room and office were established and equipped for the use of reporters and correspondents and facilities afforded for "covering" both Houses of the Convention and the Woman's Auxiliary sessions. The staff of the Department, augmented for the occasion, furnished full reports of everything, including copies of all essential papers and documents, answered questions, gave explanations and interpretations, and assisted in every way in insuring full and accurate "stories" in the newspapers.

Besides the local Portland papers, there were representatives of the great press associations, of leading eastern newspapers and syndicates, and of the Church papers.

Not only was the Convention proper reported, but the papers were given every assistance in securing interviews and special stories and accounts of every phase of Church activity, and in obtaining photographs for newspaper illustrations. As a result the papers, beginning with the preliminary conference of the bishops and continuing up to the adjournment of the Convention, gave daily such an amount of space, generously illustrated, as far exceeded all previous records and all expectations. Literally hundreds of columns were devoted to the Convention and related matters. On one Sunday the two Portland papers with Sunday editions printed between them more than thirteen pages of such illustrated matter. The Convention adopted the following resolution of appreciation:

Resolved: That this Convention hereby expresses to the executive secretary of the Publicity Department and to his associates, its cordial recognition and appreciation of their work in securing such a remarkable amount of publicity for its proceedings; and that it also expresses to the newspapers of this city, and to other daily and weekly papers which have sent representatives of their staffs to report the proceedings, its thanks for the very large amount of space given and for the full and accurate reports contained in their columns, and also the press associations by whose agency these reports have been so widely spread throughout the country.



THE COMING OF THE WHITE MAN
This fine statue stands in a commanding position in one of Portland's beautiful parks. The photograph gives no idea of the beauty of the surroundings.



THE SUMMER SCHOOL AT HILLSDALE, MICHIGAN, 1921

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY



THE REVEREND GORDON REESE AND SOME OF THE BOYS IN THE
YOUNG PEOPLE'S CLASS AT GENEVA

WHAT THE SUMMER OF 1922 DID FOR RELIGIOUS EDUCATION

By the Reverend Lester Bradner, Ph.D.

I HAVE just finished reading, at one sitting, reports from nearly every Summer School of our Church which has been held this year. To some this might seem a dull task. In reality it was a most inspiring and illuminating survey, for these schools are the great educational achievement of the Church during the vacation months. True, there are many parishes in which the Church Schools are kept going the year around, but in the majority of cases educational processes cease and the youngsters

are let out to play. Teachers and leaders however are expected at the Summer Schools for intensive training, and the number of those who attend is steadily growing. Six schools have reported an attendance of three hundred or over—Gambier heads the list with a registration of 421. Returns from twenty-five schools indicate a total attendance in 1922 of more than 4,400, as compared with 3,900 in 1921. This is in spite of the cancellation of the Racine School, hitherto one of the largest.

Department of Religious Education

It is natural that we should be interested in the new schools which have arisen this year. There are at least four. Eaglesmere, Pennsylvania, is one, a resuming of an older gathering. Lynchburg, Virginia, is another—Oklahoma is a third, illustrating the very steady and striking progress which has been made in that missionary field under the effective leadership of Mrs. Templeton. It is a testimony of what can be accomplished by personal devotion and much visitation; this school, in its opening year, recorded an enrollment of sixty.

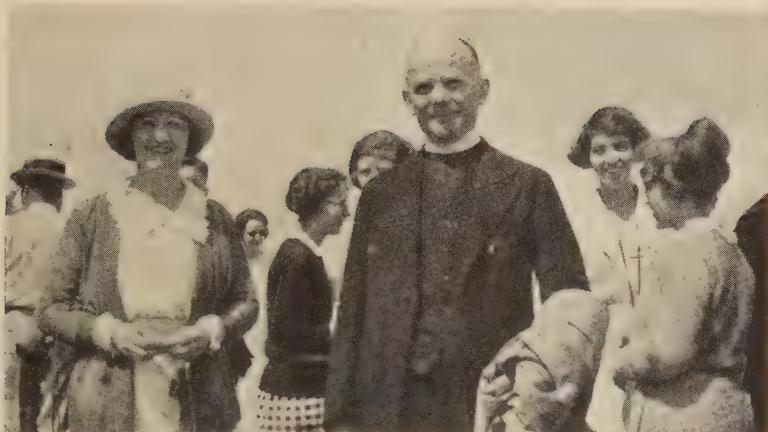
The new Provincial School in Concord, New Hampshire, is an excellent illustration of how a conference field may be divided and both sections be gainers. When the Wellesley Conference found itself unable to handle successfully the diverse demands laid upon it, the decision was made to establish a *Provincial School* of a more elementary character than Wellesley, to meet local needs in New England. Wellesley is now devoting itself to more advanced training for leaders, while the Concord School made an effort to serve the rank and file of parish teachers and workers.

Concord had a high percentage of young people in attendance, and concentrated on two types of courses, one designed to strengthen and nurture the spiritual life by the study of personal religion, the life of Christ, and the value of the Church, while the other dealt in principles and methods of religious education, social service, missions, Church history and the Bible. It lasted through two Sundays and the intervening week.

Especial attention was given here to the careful development of the recreative program. Many other schools might follow this feature to their advantage. For no small fraction of people the Summer School days are part of vacation time, and deserve a careful effort to make the most of outdoor sport or exercise.

These same young people, in ages from sixteen to twenty-odd, have shown a rapidly growing desire to attend the Summer Schools. Not only does the Concord report dwell upon this increase but many others remark it as a striking feature of the year. Gambier found 123 of them in its registry list, Geneva about 120, and Sewanee 150. No other characteristic is so universally marked in the schools of this year. In a number of schools a special program and separate leaders were provided. It is a significant fact. The younger generation is not merely "out for a good time" but is also ready for some earnest work looking to personal service and leadership. At Gambier four young men decided to enter the ministry. At another school, two gave themselves for life service for the Church.

I am greatly impressed by the increased missionary interest manifest in the various reports this summer. At least one missionary bishop has made a point of going from school to school with his message, awakening everywhere an enthusiastic response. Other missionaries, men and women, have spoken or taught in the schools. Almost everywhere there have been evenings devoted to the cause. At Wawasee there were two volunteers for life-service in the missionary field. Such presentations as Miss Larery gave at Geneva of her Indian School, or as Archdeacon Drane presented of his Alaskan labors at Wawasee and Wellesley, are most telling and convincing. Our parish teachers and leaders and our young people need the impact of these personal experiences with pioneer conditions. They respond promptly to the indomitable courage and patience of these men and women from the far-flung battle line. In addition, a number of the schools donate considerable amounts to the missionary cause from their offerings.



MISS AGNES M. HALL AND BISHOP ROOTS AT GENEVA

It is gratifying to see the growing number of schools erected in missionary districts and in the Far West. The little gatherings like those in Nevada, Spokane, Colorado or Salt Lake City are sure to grow, just as the Sioux Falls school has grown, and they give courage to those in other scattered districts to make the attempt.

We are pleased to hear that the Michigan School, which for some years has been peripatetic, is now likely to settle permanently at Hillsdale, Michigan. It has always proved an advantage to have a stable home for a school. Wellesley, Geneva and Sewanee, for instance, have become watchwords for real acquirement and enthusiasm. Sewanee, by the way, offered this summer twenty-six different courses in Religious Education.

A significant feature of the southern schools is the fine financial support given by the dioceses. In the case of the Lynchburg school the diocese of Southwestern Virginia pays the railroad fare of all the students (175 this year), and some of the parishes provide the remaining expenses for their pupils. The custom of sending students at parish

expense appears to be widespread and growing.

I am convinced that the Summer Schools as a whole are making a very remarkable contribution, often unnoticed, toward the unifying of the Church as a whole, and the production of a strong corporate feeling. Members of the faculty are sometimes drawn from long distances, bringing thus the experience of one section of the Church to the help of another, and learning the temper and interests of the section to which they go. A number of the larger schools draw from a wide area. Wellesley, for instance, has representatives from fifty-three dioceses and jurisdictions, Gambier from twenty, Geneva and Sewanee in like proportion. The friendships made among both faculty members and students tend to establish and maintain intercourse and sympathy between various parts of the Church and varying shades of opinion. In these days when so much depends on the corporate action of the Church and on sympathetic relationship between its distant sections, this effect of the Summer Schools upon the life of the Church as a whole is noteworthy and far-reaching.

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

THE REVEREND C. N. LATHROP, EXECUTIVE SECRETARY

LEAFLETS AT THE CONVENTION

THE National Council of the Church Mission of Help prepared seven brief leaflets to be distributed to persons interested in furthering development of the Church Mission of Help in dioceses and missionary districts, under the title "Portland Series", and offered: 1, *Directory*; 2, *Organization*; 3, *Organization of a Society in a Suburban Diocese*; 4, *Organization of a Society in a Rural Diocese*; 5, *Church Mission of Help and the Parish Priest*; 6, *Training for Service*; 7, *The Spiritual Significance*. The following extracts show in part what the series offered in the way of information as to the work of the Church Mission of Help, as well as giving a picture of methods in use and the principles which underlie the work itself.

The Reverend Gilbert Pember, president of the Pennsylvania Church Mission of Help, says in part: "The National Council has no set form of organization for diocesan societies of the Church Mission of Help. The Council recognizes that requirements and possibilities vary widely with dioceses and local conditions. The object is to prepare to do the work of the Church Mission of Help. Organization should take the form which seems best adapted to fit a given locality.

There are, however, two elements of organization which are essential because they embody two great principles of the Church Mission of Help:

I. As the name explicitly states, this is a Church institution. Its rea-

son for being lies in the belief that only the Church has the complete solution of the social problem, and the power to apply the remedy. Human life in all its perplexities, temptations, weaknesses and sin finds its real help, strength and ultimate triumph as it is brought into living contact with our Lord through and in His Church.

In each locality the society must be a recognized part of the Church at work. No diocesan society of the Church Mission of Help, therefore, can be organized except with the approval and at the request of the bishop of the diocese.

II. The Church Mission of Help in dealing with the special problems of wayward girls aims to use the best methods which have been evolved through basing practical treatment on the findings of a scientific study of human problems. What the society wants to bring further to bear on these problems is the great "plus" of personal contact with Christ in His Church. So the second necessity of any proper organization is trained social workers, trained in the Church, and trained in the modern method of social service.

The National Council provides special and additional training to develop secretaries who shall combine the technique of social service with a knowledge of Church life. Each diocesan society should have at least one such trained and salaried worker as executive or organizing secretary, who shall train, and help guide and lead the volunteer workers.

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Aside from these two vital matters organization will, and does, vary to meet various conditions. Conditions within dioceses vary so widely that it is quite impossible to tabulate them. Perhaps three general types should be mentioned.

I. The Metropolitan Diocese

Here the work lies largely in one great center. It has its peculiar difficulties and urgent demands. But it has the dual advantage of being centralized, and of having at least a nucleus of intelligent public opinion from which to draw both workers and support; as well as a variety of such helpful institutions as hospitals and homes, to use as need arises.

II. The Rural Diocese

The need is no less urgent. But the sense of the need has to be largely aroused, and public opinion trained and guided both to provide and to use appropriate methods and means of relief and prevention. In such a diocese the trained worker has to be more or less of an itinerant—going from place to place, first discovering and then revealing specific needs; thereby rousing public opinion. As a result volunteer workers are secured, who turn to her for training and guidance.

III. The Suburban Diocese

Between these two extremes is the diocese with a number of good-sized cities, each of which is a more or less distinct center of life. For example, one diocese, wherein there is a society, has six cities. The aim of that society is to secure ultimately a trained social worker for each of these cities, who shall be responsible not only for the work in the city itself but for that in the adjacent country. The whole, of course, to be linked together under the diocesan council.

Mrs. Samuel G. Welles, vice-president of the New Jersey diocesan society, puts emphasis in the pamphlet,

The Organization of a Society in a Suburban Diocese, on the importance of parish organization. "Parishes are visited, and parish groups formed, as fast as is possible. These groups vary as to number but the plan is to have at least a nucleus of five persons who shall be responsible in a parish for: 1, Intercessions; 2, volunteer case work; 3, collecting membership dues; 4, sewing (making layettes); 5, collecting used garments for the girls."

Later on she says:

"Some of the clergy remember our girls before the altar at their daily or weekly celebrations of the Holy Communion. A larger number did so during Lent than at any other Church season. Each week a list of the Christian names of a few girls with brief facts about each one is sent to the clergy from the office. Parish groups of women use these intercessions at their weekly meetings."

An interesting further note is:

"The men who are members of the council (diocesan governing board) have formed a men's committee with its own chairman to make a definite effort to secure a hearing before groups of men in parishes, men's clubs, Brotherhood of St. Andrew's Chapter and the like. The object is to arouse an interest in this work so that the men may give financial support as well as service. The result of these meetings has been the securing of service from doctors, lawyers and employers for the delinquents that we are helping. Some of the men have been working with the boys who were implicated in the girls' delinquency."

Mrs. Harold Lee Berry, president of the Church Mission of Help in the diocese of Maine, in giving an outline, describes *Laying the Ground-work of the Organization of a Society in a Rural Diocese*. (Area, 33,040 square miles; population in 1920, 768,014; population in rural commu-

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nities, about 60 per cent.). Emphasis is put on the importance of creating, to begin with, a demand for arousing a sense of the need of the work, and of the value of having closely co-ordinated the work of the organizing field secretary and a volunteer executive committee.

The Reverend Charles L. Gomph, president of the Church Mission of Help, diocese of Newark, sees the Church Mission of Help in its relation to the parish priest, and the relation of the parish priest to the Church Mission of Help. Under the latter heading, he says: "The writer of this leaflet is himself a parish priest and speaks to the clergy out of his own experience. The clergy, driven in these days by countless duties and engagements, frequently overlook things of vital importance. A case in point is the failure of many clergy as yet to realize the importance of the Church Mission of Help as an instrument to be used as occasion arises. Probably in but a few parishes in our land are there within the course of a single year no cases which require the types of service for which the C. M. H. is especially fitted. The plain fact is that in many, perhaps the majority, the parish priest is not the person best fitted to begin the work of Christian help. He generally is not in a position to know facts. The unfortunate girl shrinks from going to a man; but a woman, especially the kind of woman whom the Church Mission of Help draws into its service, is more likely and is better fitted to win the confidence of the girl in trouble, to cultivate her friendship and at least to start her on the road to recovery and redemption, than is any man, whether layman or priest. The clergy ought to realize this more commonly than they do at present; and in realizing it stand behind the Church Mission of Help. They should support it, first, by an intelligent understanding of its aims and methods.

Second, by regular prayers and intercessions for the Church Mission of Help. Third, by letting the staff of the diocesan or nearest branch organization know that they stand ready at all times to minister to the girls under care in any way that may be desired. Fourth, by rousing an interest in the women of their own parishes, and perhaps by starting a parish group of volunteers under the direction of a Church Mission of Help representative."

Miss Agnes M. Penrose, assistant secretary of the Church Mission of Help, diocese of New York, has drawn on her own experiences to define the need of training: "Church Mission of Help uses advisedly the social case work method in behalf of its girls who need social adjustment. Social case work means to study, individual by individual, problems which confront each girl under care, and to strive, step by step, to provide such treatment as will develop the personality of each one. This method, which has been found to be effective in all types of social work with families and individuals, has been adopted because of the realization that the Church can, through appropriating it to her use, give it a peculiar value.

"A woman who wishes to enlist for Church work with the unadjusted girl must learn how to face, and to teach others to analyze, her problem scientifically. But the work demands more than this. The prospective worker must possess a sound body, keen imagination, power of self-expression, and above all, Christian zeal to serve whole-heartedly one's fellow-beings."

Mrs. John M. Glenn, president of the National Council Church Mission of Help, points out: "Church Mission of Help workers can offer as a magnificent means to strengthen the weak-of-will the Church's sense of the immeasurable value in God's eyes of

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each individual; her contention that the "downmost" man must be counted as one, that no one person can count as more.

Church Mission of Help stands for an essay in fellowship.

In their intimate conferences the workers have learned with increasing conviction to see that the girls have come near to or gone to smash because they, each one, are out for what emotionally or tangibly they can get. These girls have not learned, nor have they desired, to range themselves as functioning members of an ordered household or community.

Church Mission of Help is trying to learn in order that it may teach its girls that never through placing emphasis primarily on acquisition can a human being become a member of Christ's Kingdom.

The workers as a group are trying to use the law so that it may be a means of strengthening a girl or a man's will-to-goodness rather than that the law's positive or repressive aspects should tend to crush the spirit of those they, the workers, are endeavoring to serve.

Church Mission of Help apprehends that love must bring law under the yoke of Christian service.

Church Mission of Help workers, as they identify themselves with any girl who needs their counsel and moral support, come to realize that conversion to right living is both for them and the girls a process, a method of spiritual advance which stretches into eternity, finds its completion in another world. The acknowledgment of sin, of penitence, the partaking of Communion, is as necessary for one as for the other.

Church Mission of Help realizes that it may become the instrument of a purpose, the servant of a process, as it leans, as it draws on the Church, the living body of Christ.

Through its work in behalf of broken homes, shattered relationship,

Church Mission of Help believes it can bring Church men and women to have a more defined realization of the Christian principles which must be conserved in order that family life, itself, may be purified, protected, strengthened."

MOVING PICTURES AT THE GENERAL CONVENTION

A GREAT many inquiries have come to the Department of Christian Social Service asking the names of the companies producing the films that were shown at the General Convention. The following is a list giving the name of the film and the name and address of the producer in each case:

"From Whistle to Whistle"

"How Life Begins"

"The High Road"

Y. W. C. A., Publicity Department,
600 Lexington Ave., N. Y. C.

"From the Manger to the Cross"

Vitagraph, Inc.,
469 Fifth Ave., New York City.

"Rebuilding Broken Homes"

Brooklyn Federation of Churches,
69 Schermerhorn St., Brooklyn, N. Y.

"The Gift of Life"

"The End of the Road"

American Social Hygiene Assn.,
370 Seventh Ave., N. Y. C.

"When Women Work"

U. S. Department of Labor,
Women's Bureau, Washington, D. C.

"Pilgrim's Progress"

George Kleine,
116 South Michigan Ave., Chicago, Ill.

"The Life of Abraham"

Sacred Films, Inc.,
Burbank, Calif.

"Hats Off"

Society for Visual Education, Inc.,
806 W. Washington Blvd., Chicago.

"As We Forgive"

"Heritage of Faith"

"Call From the Wild"

Pictorial Clubs, Inc., Suite 4102,
Woolworth Bldg., New York City.

A List of Leaflets

2044 Everywhere.
 2051 Financial Pledge Card.
 2087 The Campaign and Money.
 2089 Every Member Canvass; Why Annually?
 2091 The Diocesan Training Institute for Leaders of Parish Conferences on the Church's Mission.
 2093 How to Prepare for Parish Conferences on the Church's Mission.
 2094 Christian Stewardship—A Referendum.
 2095 My Vote on Proportionate Giving.
 2099 Suggestions to Canvassers for the Church's Mission.
 2100 What Shall We Do to Promote the Church's Mission in 1922?
 2101 1922 Speakers' Manual.
 2102 Accomplishments.
 2103 The New Program.
 2104 Faith and Prayer.
 2105 Stewardship.
 3010-A Stewardship.
 3015-A If I Were a Layman.
 3020-A Proportionate Giving.

Educational Division, Department of Missions

Church Dictionary. 25c.
 3000 A Service for Missionary Day.
 3060 Mission Study Class: Place and Value.
 3094 Ten Missionary Stories. 10c.
 3095 Descriptive List of Plays and Pageants. Lives That Have Helped. 20c.
 The Making of Modern Crusaders. 20c.
 Missionary Anthem, "Thus Saith the Lord." 10c.

The Woman's Auxiliary

W.A. 9g Bible Readings.
 W.A. 12 Reorganization of the Box Work.
 W.A. 15 New Plans
 W.A. 17 What the Auxiliary Can Do for Religious Education.
 W.A. 20 Hand-Book. 10c.
 W.A. 21 Suggestions for Educational Secretaries.
 W.A. 22 How to Lead a Discussion Group.
 W.A. 26 A Devotional Exercise.
 W.A. 30-31-32 Suggestions for Presidents, Secretaries, Treasurers. 5c a set.
 W.A. 100 U. T. O. Resolution and Prayer Card.
 W.A. 103 The Little Blue Box.
 W.A. 105 The Mighty Cent.
 W.A. 106 From Small Beginnings.
 W.A. 107 The U. T. O. of 1922.
 W.A. 110 Peace.
 W.A. 113 Helps for U. T. O. Treasurers.
 W.A. 115 What Mary Saw.
 W.A. 116 Spiritual Value of the U. T. O.
 W.A. 117 United Thank Offering Catechism.
 W.A. 121 Prayer for the Woman's Auxiliary.
 W.A. 122 A Half Century of Progress.

W.A. 123 Church Service League Prayer Card.
 W.A. 124 U. T. O. An Interpretation.
 W.A. 125 Pageant—The Awaiting World.

Department of Religious Education

4400 Grade Conferences for Teachers of Christian Nurture. 50c.
 4401 Teacher Training, Standard Course.
 4402 Teacher Training, Plan for Partial Credit.
 4403 Teacher Training, Field Plan.
 4501 Little Helpers' Membership Card. 2c.
 4504 Little Helpers' Mite Boxes (paper). 1c.
 4505 Prayer for Church School Service League.
 4506 Little Helpers' Department of Church School.

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1254 Authorized Program of the Department (1920).
 Sheppard-Towner Bill.
 Notes on the Social Responsibility of the Christian Church. By Dr. Tyler.
 5501 Good Books for Lent or Any Time. April, 1921. Revised March, 1922.
 5502 What Is Christian Social Service or Christian Principles of Social Service?
 5503 Nursing as a Vocation.
 The Social Opportunity of the Churchman. 25c; 5 for \$1.00.
 Suggestions for Leaders for above book. 15c.
 Proceedings of First National Conference (Milwaukee), 1921. 25c.
 5505 The Church and a Warless World.
 5506 Suggestions for Parish and Diocesan Social Service Organizations.
 5508 The Church's Responsibility for Her Dependent Children.
 5509 From World Consciousness to World Conscience. Bishop Brent.
 5510 The Social Task of the Church as Set Forth by the Lambeth Conference of 1920. 25c.
 5511 Litany of Christian Social Service.
 5512 Suggested Social Service Program with three papers. Bulletin 25.
 5513 Pauline Leaflet. (Church Mission of Help leaflet.)
 The Motion Picture Problem. 15c.
 5514 The City Mission Idea (small leaflet).
 The City Mission Idea. An interpretation by Dr. Jefferys. 15c.
 5516 What Is the Plus That the Church Has to Add to Secular Social Service? By Mrs. John M. Glenn.
 Proceedings of the Second National Conference. (Wickford, R. I.) 1922. 25c.
 5517 The Department of Christian Social Service. What It Has Done. What It Plans to Do.
 Social Service Through the Parish. By Dr. Brackett and Miss Vernon. (To be published some time in November.)
 Social Service at the General Convention (1922).

THE EXHIBIT
OF THE GIRLS'
FRIENDLY SOCI-
ETY AT THE 10th
YEARLY CON-
VENTION, PORTLAND,
OREGON, 1882.

The Girls' Friendly Society had one of the most interesting exhibits at the Convention. The models of villages "with and without" the G. F. S. were much admired.



THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

LOOKING FORWARD

By Grace Lindley

WE have looked forward to September 7, 1922, for so long a time that it seems hard to realize that that date lies behind us, but one of the characteristics of the United Thank Offering is that it always makes us look forward. There is so much to be done in the field, which is the world; there is such constant need of recruits, of more women who will tell the "good news", of women who will bring the healing touch of the Good Physician to the sick, of women who will help to "teach all nations", that we are forced to look forward to the new offerings which shall make possible the sending out of these messengers in ever-increasing numbers.

When we turn from the need to the offering itself we realize how well worthwhile it is to look forward. Not once has the offering been less than the last one. Each time the question mark at the end of the list carried through the three years has been replaced by a figure larger than the one which preceded that question mark. In no sense of self-congratulation—for no one knows better than those who most love the United Thank Offering that it has not begun to measure our love or ability—but for the sake of study, we give the familiar list once again, but this time with the figure \$669,126 replacing the question mark we have seen for three years, moving that question mark opposite the date 1925:

1889	.....	\$2,188.64
1892	.....	20,353.16
1895	.....	56,198.35
1898	.....	82,742.87
1901	.....	107,027.83
1904	.....	150,000.00
1907	.....	224,251.55
1910	.....	243,360.95
1913	.....	306,496.66
1916	.....	353,619.76
1919	.....	468,060.41
1922	.....	669,126.00
1925	.....	?

We must not prophesy and we would not press the amount of money as the most important feature of the gift, but we do call attention to the offering of 1925 for one special reason. We have got in the way of taking for granted that the first of the three years of a Triennium will be the poorest in gifts to the United Thank Offering, at least we expect a little "drop" after the offering of one Triennium is completed, while we also take for granted that it will "pick up" in the last two years, especially in the last. Suppose we make our first work for the United Thank Offering of 1925 an effort to change that fact—suppose we make 1922-1923 the best year we have ever had as far as the United Thank Offering is concerned. Now is the time to enlist new givers, to distribute new boxes and leaflets. If there is any truth in the saying that "nothing succeeds like success" the United Thank Offering of 1922 furnishes us with an adequate reason for interesting all Churchwomen in that of 1925. Let us begin our work at once, this year, for the next United Thank Offering.

THE WOMAN'S AUXILIARY AT THE CONVENTION

By Emily C. Tillotson

THE Triennial Meeting of the Woman's Auxiliary so long anticipated has come and gone leaving us with crowding memories of days filled with interest and inspiration, days in which we saw important things accomplished and plans of significance for the future set in motion, and all against a background of happy human contacts and in the joy of a fellowship only possible among people drawn together by a great purpose. One longs for space to tell of it all, but only some of the events which made those days memorable can be mentioned.

The opening service was a Quiet Hour conducted by Bishop Lloyd—a most fitting preparation for the busy weeks to follow. No one of the many women who filled the church could ever forget the spiritual guidance given in that hour. In many a tense moment of a business session, or in the weariness of a too-crowded day, the thought of those quiet words brought us back to a realization of right values—obscured perhaps, by the stress of the moment—and reminded us afresh that the "sufficient grace" so greatly needed was ours indeed.

There were eight business sessions at all of which Mrs. Wilson Johnston, President of the Oregon Branch, presided with a graciousness and charm which was never-failing. At the first session held on September 6th the Bishop of Oregon welcomed the delegates and addresses of welcome were made by Mrs. Johnston and Mrs. Monteagle, of California, the president of the Woman's Auxiliary of the Pacific. To these delightful addresses Mrs. Sioussat, of Maryland, made graceful acknowledgment.

Ninety-six dioceses and districts responded to the roll call, a large proportion sending full delegations, the total being four hundred and seventy-six—a truly gratifying representation.

Greetings were sent to the House of Bishops, letters and telegrams from absent members of the Auxiliary were read, and reports by Miss Winston, chairman of the Executive Board, and by Miss Lindley were presented, in addition to which committees were appointed to report on the recommendations of the executive secretary and upon the other resolutions presented at this meeting.

Greetings from the Woman's Auxiliary of the Church of England in Canada were brought to the delegates by Mrs. De Pencier, wife of the Bishop of New Westminster. At later sessions the delegates were privileged to listen to addresses given by the Bishop of Jerusalem and by Dr. Joshi, of India.

Other business meetings, six in number, were held. At these much business of interest and of great significance for the future was transacted.

Fitting memorial resolutions expressing the Auxiliary's gratitude for the life of Miss Emery and of their sorrow in her loss were passed. Similar resolutions expressing the Auxiliary's sense of loss and of their sympathy were passed upon the death of the Reverend Charles E. Betticher and upon that of Mr. George Gordon King.

Copies of the minutes of the business meetings of the Woman's Auxiliary can be obtained from the Church Missions House* so no attempt will

*Requests should be sent to The Woman's Auxiliary, 281 Fourth Avenue, New York. The price of the pamphlet is ten cents.

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be made here to enumerate the resolutions passed. Some of especial interest, however, should be mentioned. It was voted that in accordance with Miss Emery's wish the Emery Fund should never be closed, but be added to from time to time, thus giving Auxiliary members who may wish to do so an opportunity to make further contributions to this fund which has made so strong an appeal.

The Auxiliary also voted to accede to the request of the Central Council of the Girls' Friendly Society that the head of their Central Department for Missions be made a member of the Executive Board of the Woman's Auxiliary, thus paving the way for closer coöperation between these two bodies.

Interesting legislation in regard to the Woman's Auxiliary and its relationship to the Church Service League was enacted; the resolutions being as follows:

Resolved: That the Woman's Auxiliary continue its support of and cooperation in the development of the Church Service League;

Resolved: That the following principles concerning the growth of the Church Service League be adopted:

That the Church Service League develop as a league of workers of men and women;

That the Church Service League develop in the parishes as an organization or federation, according to the needs of the individual parish;

That we await patiently diocesan growth.

Resolved: That the Woman's Auxiliary support the action of the Church Service League concerning its National growth, taken in Portland on September 16th, relating the Church Service League to the Field Department of the Presiding Bishop and Council—namely—that this body (The Church Service League) endorse the suggestions of the Executive Secretary of the Field Department of the Presiding Bishop and Council to create a commission on the Church Service League under the Field Department; and further, that the Executive Committee of Church Service League be instructed



MRS. WILSON JOHNSTON

to confer with the heads of the National organizations of men in the Church, and that this joint committee request the Field Department to create a commission on the Church Service League made up of representatives of National organizations of men and women, and members at large.

The Woman's Auxiliary went on record as pledging anew its efforts in prayer and service toward maintaining a high Christian moral standard in our homes and in society, and particularly in such practical directions as Prison Reform, Adequate Care for Disabled Veterans, Proper Laws for Women and Children, Christian Inter-racial and International Relations, Limitation of Armaments, and Christian Unity.

Another action which will be of interest to all Auxiliary women was as follows:

The Auxiliary voted to raise during the next Triennium a sum of money to be used as follows: At

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least \$65,000 for the purpose of establishing in the city of New York a house to be used by missionaries on furlough who may wish to study during their months at home, and for missionaries in training who desire to take special courses in subjects which the schools and colleges in New York offer, with the added advantage which the nearness to the Church Missions House will bring. In addition, \$10,000 to be raised for the establishment of a training school for colored deaconesses and Church workers at Saint Augustine's, Raleigh.

Miss Grace Lindley was re-elected Executive Secretary by a unanimous vote, no other name being put in nomination. The Auxiliary is fortunate indeed to be able to look forward to three more years of her able and consecrated leadership. The elections for the members of the Executive Board resulted as follows:

Province I: Mrs. Herbert L. Payson, of Maine; Province II: Mrs. Kingman N. Robins, of Western New York; Province III: Mrs. Marcellin Adams, Pittsburgh; Province IV: Miss Margaret G. Weed, Florida; Province V: Mrs. Herman B. Butler, Chicago; Province VI: Mrs. George Prince, Minnesota; Province VII: Mrs. Thomas Q. Dix, Missouri; Province VIII: Miss Helen Magill, Los Angeles.

Members at large: Miss Eva D. Corey, Mrs. Arthur S. Phelps, Mrs. Charles R. Pancoast, Miss Nannie Hite Winston, Mrs. Louis F. Mont-eagle, Mrs. Wilson Johnston, Miss Elizabeth Matthews, Mrs. Loaring Clark.

Conferences were held on the following subjects: *Diocesan and Parish Plans; The United Thank Offering; The Supply Work; The Educational Work, and The Young People's Work.* Free discussion of these subjects took place at all these conferences with helpful results.

Among the most interesting features of the Triennial were the meetings at which missionaries from the field told of their work. We wish that it might have been possible for every Auxiliary member to hear the stories, so simple and yet so vivid, in which the women who are representing us on the mission fields gave us a glimpse of the work which they are doing. No one who listened to these could fail to resolve afresh to support more loyally than ever before, both by their prayers and their gifts, the representatives whom we are proud to claim as ours. The speakers at these meetings were as follows: Deaconess Bedell and Mrs. Molineax from Alaska, Mrs. Hunt from the diocese of Atlanta, Miss Fullerton and Deaconess Stewart from China, Deaconess Knapp and Miss Cornwall-Legh from Japan, Mrs. Mosher, Deaconess Peppers and Deaconess Hargreaves from the Philippines, Deaconess Newell from Mexico and Mrs. Wyllie from the Dominican Republic.

Miss Lindley's Meditations given at the noon hour will long be remembered. Their beautiful simplicity and the depth of their spirituality will be recalled with gratitude always. At one of the noon-day intercession periods the Auxiliary had the privilege of listening to the Reverend W. Stanley Emery, brother of Julia C. Emery, who seemed to bring directly to those who heard him a renewed realization of the beauty of his sister's spirit and devotion to the Auxiliary.

The Corporate Communion of the women of the Church at which was presented the Triennial United Thank Offering was held at Trinity Church, Bishop Tuttle being the celebrant. More than twelve hundred women, representing thousands of others in all parts of the world, gathered to place upon the altar their Thank Offering and to pledge themselves anew to

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the service of Christ and His Church. That same evening there was held in the Auditorium the United Thank Offering Mass Meeting, over five thousand people being present. Stirring words of welcome were said by Bishop Tuttle, after which Bishop Lloyd, who acted as chairman, made the first address, a beautiful memorial to the life and work of Miss Julia C. Emery. He was followed by Bishop Mikell, whose subject was the South, Bishop Moulton, who spoke of the West, and Dr. Sturgis, who presented with thrilling earnestness the Oriental situation and the Church's opportunity there at this time. At the close of these addresses, Dr. Wood, with a few words descriptive of their fields and work, introduced the United Thank Offering missionaries who were present. Then came the announcement of the amount of the triennial offering, \$669,126, and the

meeting closed with the singing of the Doxology, after which Bishop Tuttle pronounced the Benediction.

The Triennial closed with a Corporate Communion held at Saint Mark's Church. The address at this service was made by the Right Reverend Louis C. Sanford, D.D., of the District of San Joaquin. His earnest words were a fitting close to days so filled with promise for the future progress and development of the Auxiliary. The Bishop took as his text Saint Peter's beautiful admonition "Be clothed with humility," interpreting humility as self-forgetting service for others, and reminding us that it was our responsibility to make sure that the days through which we had passed with their inspiration and their planning should find their fruition in great things accomplished for Christ and for our fellowmen in all the world.

STUDY CLASSES AT THE CONVENTION

By Violet C. Kirby

"God works in moments. We ask for long life, but 'tis deep life or grand moments that signify. Let the measure of time be spiritual, not mechanical. Life is unnecessarily long. Moments of insight, of fine personal relation, a smile, a glance—what ample borrowers of eternity they are!"

THESE words of Emerson were felt to be so true in many instances during our great Triennial meeting of the Church which has just closed, and especially so to the women in charge of the registration for the study classes.

It was very much like having a large "At Home" which lasted for six days instead of one. There at that little booth we had the great privilege of meeting our Auxiliary sisters from all quarters of the globe. Comrades in service—from Santo Domingo, from Alaska, Paris, China, Japan, from the Philippines and every state in the Union, and American women who had traveled from Europe across

an ocean and a continent to have a part in this great meeting of our Church.

We clasped their hands, and looked into their eyes and bade them "welcome to Portland!" A glance at the list of classes and leaders and they invariably remarked, "How I wish I might have them all!" and one is not surprised at the remark when you consider the list: *Prayer, The Bible, Our Great Adventure, The Present Challenge to the Church, The Task of the Church, Wanted Leaders: A Study in Negro Development, The Program Presented.*

We were very fortunate in having on our committee Miss Anna Mul-

The Woman's Auxiliary

herron, who is at the head of the Portland Library Association, and who very kindly and graciously gave us the use of the whole third floor of the Central Library for the study classes, also two large rooms on another floor. These rooms were all comfortable and well adapted for such a purpose.

The registration was most gratifying—between three hundred and fifty and four hundred signing the registration cards. Quite a unique feature, I believe, was the attendance of so many men at the sessions. But why should they not be equally interested in such important subjects?

It was also a great pleasure to have with us in our classes some of the women leaders in the other denominations in our city. Apropos of this, a statesman recently remarked: "The rivalry which used to distract the efforts of missionary organizations has given place to a fraternal spirit which seeks to make all the religious bodies work together, not aiming at uniformity in organization but at friendly co-operation in a common cause."

The circumstances of the time we live in make the claim of Missions

an urgent and insistent call to all religious bodies.

A corporate communion was held for the Woman's Auxiliary Study Classes on September 13, at 7:30 a.m., at the Pro-Cathedral. At this service women from all parts of the world knelt before the altar to partake of the spiritual nourishment for the strengthening and refreshing of their souls.

It was only twelve years ago that our devoted Miss Lindley inaugurated Mission Study Classes at the General Convention held in Cincinnati. How gratifying it must be for her to witness the remarkable growth and great influence of this work she so wisely planned! And now the 1922 Triennial that we have planned for and prayed for during many months has arrived and departed. We are still thrilled with its messages of encouragement and of achievement. May it inspire in us a more active soul, and may those of us who listened to Miss Lindley's farewell talk hear forever in our ears her parting message—"That we may know Christ, and the power of His resurrection."

IMPRESSIONS OF THE TRIENNIAL

By Adelaide T. Case

AS I am almost completely inexperienced in Church Conventions, before I started out for Portland my friends took care to warn me that I must not look for great things. And that I must be sure not to judge the Church by the trivial matters which often occupied the center of interest. Now that I am at home again, these same friends are asking me, "How did you like the Convention?" "Did anything happen?"

My answer is always much the same. I have to admit that I know very little of what the high ecclesiasti-

tical dignitaries accomplished. I never had the honor of visiting the bishops at all, and the house of deputies I only viewed once or twice from the gallery. Most of the time I spent in the Woman's Auxiliary meetings, sitting as a visitor in the back of the room. And about these women's meetings I can be unreservedly enthusiastic. They were, I can tell my friends, truly great meetings. If one were to "judge the Church" by such meetings (but just why we should judge the Church at all any more than we should judge our neighbors is not quite clear to me!) one could indeed

The Woman's Auxiliary

take heart. It was impossible not to feel a renewed confidence in the never-failing resources of God and in the readiness of the Church to meet the tremendous challenge of the world today.

When I try to break up my general impressions into any sort of an analysis, I find such words coming into my mind as *Devotion*, *Singlemindedness*, *Coöperation*, *Purposefulness*.

Devotion was, we may be sure, the root of it all. The prayers of thousands of women all over the world were constantly sustaining us. Many of us will remember longest of all, I suppose, three outstanding spiritual experiences: Bishop Lloyd's appeal to us in that first Quiet Hour to give the Holy Spirit full freedom in our lives; Miss Lindley's Meditations when somehow all our concerns were carried up to a new level and seen in the light of the Father's will and above all the great quiet of the United Thank Offering service where, in a corporate act of thanksgiving, the women of the Church offered themselves for the coming of the Kingdom of God.

It was the spirit of devotion which kept that group of women so doggedly at their task. They *worked*. The meetings were long, some of them were exhausting. But there was none of the irritation of wasted time and energy. Everything pointed in the same direction and was concerned with the one issue: What can we do, all of us together, the women of the Church, to meet the problems of the world today? *Singlemindedness* characterized every session.

Perhaps it was because the problems were so enormous and so inconsistent that *Coöperation* was constantly emphasized and that ways and means of greater coöperation—between the various women's organizations and between men and women—took up so much of the time given to discussion.

The women of the Convention looked ahead. They made plans. It was this forward look, taken coöperatively, with deep inward reliance on the Spirit of God, which was the greatest and most inspiring element of the whole Convention. Two great new adventures were initiated, the training school for colored women, and the house for missionaries in New York City. These will give us opportunity to translate enthusiasm into immediate action. In addition they may be taken as symbolic as representing the *Purposefulness* which characterized this Triennial. We are indeed pressing on toward the goal.

OFFICERS' CONFERENCES

THE Officers' Conferences will be held as usual on the third Thursday of the month, beginning with November and ending with April, with the exception of the December meeting, which will be held on the second Thursday (the third Thursday falling too near the holidays). The general subject will be the plans undertaken at the Triennial in Portland. The first three meetings will take up some of the subjects discussed at the Triennial, and the last three, methods for carrying out these plans.

The services will be held at ten o'clock in the chapel of the Church Missions House, preceding the conferences which begin at ten-thirty.

THE TRIENNIAL AT PORTLAND

PLANS

Nov. 16—Business Sessions.

Dec. 14—International Relationships and Church Unity.

Jan. 18—The Woman's Auxiliary and Citizenship.

METHODS

Feb. 15—Stewardship—United Thank Offering and the Two Auxiliary Specials.

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In determining the new projects to be proposed every effort was made to see that the several fields and types of work were treated in an equitable and balanced way, and in the selection of the particular projects was the work of the diocesan authorities concerned. In listing these needs in the order of their relative importance to the whole work of the Church, consideration was given to the following points:

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2. Need of outside assistance.
3. Prospects for growth.
4. Spirit of co-operation of local people.

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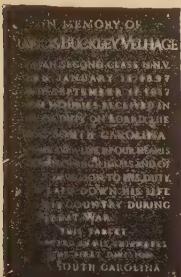
"We call upon every Diocese to recognize its responsibility as a loyal part of the whole Church to exert its utmost effort to meet the whole quota assigned to it by the Church, though at the same time we recognize that no Diocese must be adjudged recreant by reason of the fact that it may fail to reach a standard expressed in terms of money if it has made, and is making, every possible and consistent effort to reach its full quota."

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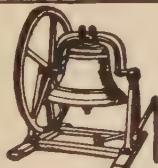
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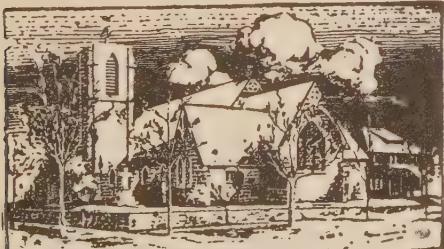
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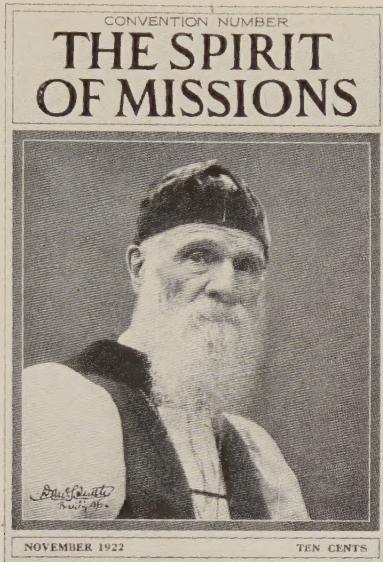
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